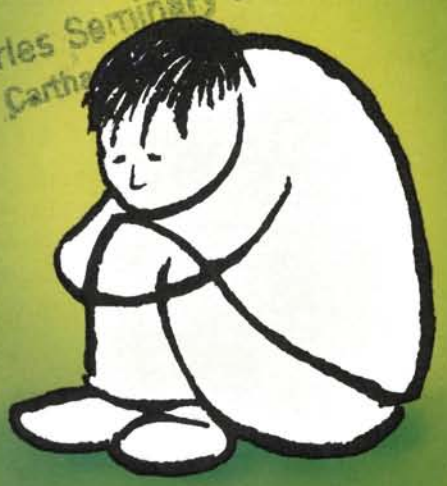
LAITY ISSUE

COMMONWEAL

A Review of Religion, Politics, and Culture

September 8, 2000

Autism
One Family's Story
James Fisher



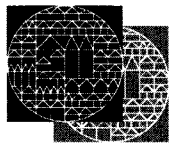
Marriage and Salvation
Richard Gaillardetz

Edward S. Skillin, R.I.P.
The Editors

$2.50 US
($3.50 CAN)

**********3-DIGIT 458
007997200 12/28/00
ST CHARLES LIBRARY
ST CHARLES SEMINARY
2860 US ROUTE 127 S 305
CARTHAGENA OH 45822-9599

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



COMMONWEAL

The Next Generation

An endowment to secure the future of *Commonweal* was created in 1995. It is named for Edward S. Skillin, the man who kept the magazine going for more than sixty years. Edward joined the staff in 1934. Through times financially precarious and politically difficult, he sustained the unprecedented enterprise of an independent magazine edited by Catholic laypeople. He kept it solvent; he kept it civil; he kept it honest. Edward died on August 14 at the age of ninety-six.

Our annual thank-you to Endowment donors who have given $500 or more—their names are published below—gives us the opportunity to acknowledge Edward's lifelong dedication to *Commonweal* as well as to thank all who have contributed to the Edward S. Skillin Endowment. The total in gifts, pledges, and bequests has now reached almost $725,000. For this, we are very grateful.

We are within sight of our $1 million goal. If you would like to make a contribution to the fund, the Endowment Chair, Dennis O'Brien, would be happy to speak with you. Please write, phone, or e-mail him at *Commonweal*, 475 Riverside Drive, Room 405, New York, NY 10115; toll-free: (888) 495-6755; commonweal@msn.com

---

Founders ($10,000 or more)

Anonymous, DC • Anonymous Parish • Francis Neill Corbett, NY • Margaret Darken, NC
Thomas J. Donnelly, PA • Lee F. Driscoll, Jr., PA • Mr. & Mrs. Ralph H. Dwan, Jr., DC
Virginia Hughes, NY • Lyn & Harry Isbell, CA • Barbara A. McCafferty, M.D., PA
Estate of Betty Ann O'Hara, CA • Gertrude A. Schlachter, NY • Estate of Marjorie J. Shea
Peter & Margaret O'Brien Steinfels, NY

Builders ($5,000 to $9,999)

Anonymous, NY • Richard J. Barber, M.D., MD • E.P. & Helen L. Boyle, PA • Blanche Childs, IL
Robert E. Curley, IL • Rev. Norbert Dall, WI • Edmund T. Delaney, CT • Mrs. Margaret S. Goheen, NJ
John & Miriam Hunt, NJ • Alice M. Kearney, NY • Rev. Robert E. Lauder, NY • Gale & Angela Metzger, NJ
John S. Quinn Trust, IL • David K. Reeves, NJ • Estate of Rev. William Granger Ryan, NY
A. F. Schmelzle, MN • Matilda B. Wilbur, CA

Providers ($500 to $4,999)

Anonymous, VT • Harold A. Berliner, CA • Mary Ann Berliner, CA • Estate of Msgr. R.T. Bosler, IN
William F. Buckley, Jr., NY • Dennis & Patricia Burke, CA • Brother Joseph F. Burke, F.S.C., PA
Sidney & Daniel Callahan, NY • Rev. James Challancin, IN • Jill Ker Conway, MA
Rev. William Davidson, MI • Susan Donnelly, MI • James Duffy, NY • Mary Fitzgerald, NM
Frank & Jeanette Gallagher, PA • Rev. Ronald L. Heidelberger, MI • Betty & Stephen Kahn, NY
Alice Knipe, NY • Rev. Bernard P. Knoth, S.J., LA • John & Mary Korey, CA
Rev. Robert J. Kruse, C.S.C., MA • John Leo, NY • Frank J. & Mary Macchiarola, NY
Patricia MacManus, NY • Rev. Edward A. Malloy, C.S.C., IN • Stephen Manning, KY
David K. McGuire, MD • Nina Polcyn Moore, IL • Daniel Patrick Moynihan, DC • Samuel Mullin, MA
Rev. Joseph A. O'Hare, S.J., NY • Donald E. & Eleanor Price, NC • Helen M. Ranney, M.D., CA
Mr. & Mrs. Jason Robards, CT • Aileen Ryan, MI • Paul C. Saunders, NY • Valerie C. Scanlon, NY
Raphael P. Schlingerman, MN • Sargent & Eunice Shriver, NY • Patricia Trussell Estate, AR
Eugene Vader, MN • Lillian Doris Viacava, NY • Jane (Ward) Wyatt, CA

Pledges and Future Bequests

Mary Ann Barry, IL • Paul Baumann, CT • Mig Boyle, NY • William & Mary Ann Ford, NJ
Rev. Msgr. George G. Higgins, DC • Thomas & Barbara Kummerer, IL • John McKevitt, PA
Dennis O'Brien, VT • John F. Rieger, VA • Vivian Segall, CT • Hillen J. Smith, MD
Ann Straulman, MO • Robert Weher, CO

Our warmest thanks to all

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

FOUNDED 1924

COMMONWEAL

September 8, 2000 / Volume CXXVII, Number 15

UPFRONT

Correspondence *Wills & Duffy; Courage...* 4

Editorials *Joe Lieberman* 5
Edward S. Skillin, 1904–2000 6

Continuing the conversation
Two versions of history
Robert J. Egan 7

Political note
Movable planks
Peter Steinfels 8

COLUMNIST

On turning 70
Daniel Callahan
A bioethicist who has favored limits on health care spending wonders if he'll have the courage of his convictions. 10

SHORT TAKE

Prison ministry
Kathleen Reagan
Can a ministry to those in prison be sustained? 11

ARTICLES

CHARLIE'S WORLD
James T. Fisher
What causes autism? What accounts for the recent dramatic rise in the number of children afflicted with the condition? 13

LEARNING FROM MARRIAGE
Richard R. Gaillardetz
Marriage is a joy and a trial. Is it also a path to salvation? 18

LITURGICAL ARTS
Joseph Schickel 22
Bill Shuter 24
William E. Simon, Jr. 26

POETRY

Burning
Anne Porter 16

Butterflies
Ethan Gilsdorf 25

VERDICTS

SCREEN

Shower Space Cowboys
Paul Baumann
Taking a bath in China and going to the moon with Clint Eastwood

Refreshing 28

BOOKS

Lord Acton
by Roland Hill
James Finn 30

The Silence of Sodom
by Mark D. Jordan
Dennis O'Brien 33

Plowing the Dark
by Richard Powers
Valerie Sayers 35

Elegy for Kosovo
by Ismail Kadare
Kosovo: War and Revenge
by Tim Judah
Virtual War
by Michael Ignatieff
Kosovo: A Short History
by Noel Malcolm
Brian D. Phillips 36

Shakespeare's Language
by Frank Kermode
Edward T. Oakes 38

Religion booknotes
Lawrence S. Cunningham 40

THE LAST WORD

The 'bolillo'
George Dardess 47

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To the Editors

Newman's own

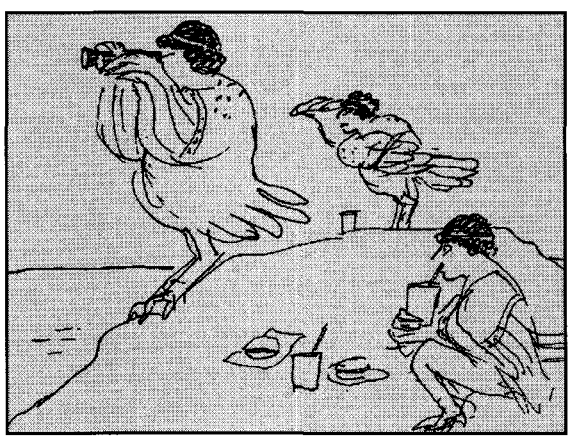
With regard to Eamon Duffy's review of my *Papal Sin* [July 14], I find it difficult to take seriously anyone who defends the kidnapping of Edgardo Mortara. And regarding Newman's attitude toward criticizing the papacy—I have never wished that the pope would die before doing much harm to the church, but Newman felt "obliged" to: "We must hope, for one is obliged to hope, that the pope will be driven from Rome, and will not continue the council, or that there will be another pope. It is sad that he should force us to such wishes" (August 21, 1870). And I have never called the pope a tyrant, but Newman called him a climactic, a godlike tyrant: "We have come to a climax of tyranny. It is not good for a pope to live twenty years...he becomes a god, has no one to contradict him, does not know his facts, and does cruel things without meaning it" (November 18, 1870). Eamon Duffy should hate Newman's words.

GARRY WILLS
Evanston, Ill.

The reviewer replies:

When a reviewer has had his say about a book, by and large he should thereafter hold his peace. But one point in Garry Wills's response to my review of *Papal Sin* goes to the heart of what is amiss with the book, and demands clarification. I did not of course "defend" the barbarous alienation of Edgardo Mortara from his parents, and I share Wills's civilized sense that the whole shabby incident is yet another example of the church's immemorial hostility toward the people of the Messiah. But it is one thing to recognize that the pope's handling of the Mortara case was tragically wrong, and quite another to assume, as Wills does, that the morality of the situation should or could have appeared to a nineteenth-century Italian priest of Pio Nono's limited intelligence and narrowness of formation in the same light and with the same clarity as it does to us, who stand on this side of the Holocaust.

The past is another country, and travel, they say, broadens the mind. But only if we are empathically alert to difference. The historian has no business stamping around his subject matter like an outraged tourist, denouncing the sanitary arrangements and berating the low morals of the natives. The popes in Wills's book are



caricatures, men driven by a single motive, the aggrandizement of their office. But people, the past, the church, are all more complicated than that, and the historian does his readers no service by parading a gallery of grotesques to "prove" an overarching thesis. Newman was repelled by this same dogmatic sermonizing in Wills's other hero, Acton, and his refusal to climb into Acton's pulpit led the great historian to denounce Newman privately as "the great Sophist," the "artful deceiver" who, by apologizing for the unforgivable, "does the Devil's work best." Acton, arguably, knew more about the past than Newman, but I for one do not doubt that Newman's principled reticence in the face of the massive human and divine complexity of the church was a more authentic intuition.

EAMON DUFFY

Courage & chastity

The article "Dignity's Challenge" [July 14] reports that Father Peter Liuzzi of the Archdiocese of Los Angeles says that the policy of the church-approved group Courage is to help gay men "grow into heterosexuality." It is difficult to know where he got this impression since Courage defines its primary goal as "helping...to live in accord with the Catholic church's teaching on chastity." There is no policy of pushing or urging people into heterosexuality. As a practicing and licensed psychologist and a five-year facilitator in the Courage ministry, I am astounded at the misinformation floating around the contemporary Catholic scene. The last time I looked, chastity was everyone's obligation, and the use of the sexual faculty was restricted exclusively to heterosexual unions in lawful marriage.

The Courage people are too sophisticated and knowledgeable to hold the monocular goal ascribed to them by Father Liuzzi's statement.

(REV.) JAMES B. LLOYD C.S.P.
New York, N.Y.

The policy of Courage

In "Dignity's Challenge" by Shawn Zeller, the message of Courage is grossly distorted. Zeller writes that Courage "is banned from some dioceses, which feel it treads too closely to the reparative therapy endorsed by some evangelical Protestants." Zeller quotes Father Peter Liuzzi who claims that the Archdiocese of Los Angeles bans Courage because it has a policy "of working to help gay men grow into heterosexuality" and this policy is "risky because these men may marry, only to find that they still harbor homosexual desires."

Both Zeller and Liuzzi have seriously misrepresented the purpose of Courage, which is to teach men and women with same-sex attractions to

(Continued on page 44)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

STAFF

Editor: **Margaret O'Brien Steinfels**
Executive Editor: **Paul Baumann**
Managing Editor: **Patrick Jordan**
Associate Editor: **Daria Donnelly**
Production Editor: **Tiina Aleman**
Senior Writer: **Robert G. Hoyt**
Editorial Assistant: **Grant Gallicho**
Copy Editor: **Susanne Washburn**
Business Manager: **Paul Q. Kane**
Poetry: **Rosemary Deen**
Stage/Media: **Celia Wren** *Columnists:* **John Garvey, E.J. Dionne, Jr., Sidney Callahan, William Pfaff, Daniel Callahan, Jo McGowan**
Circulation Manager: **Sandra Smith**
Administrative Assistant: **Quanda Williams**
Advertising Manager: **Ruth E. Taylor**

Commonweal, [ISSN 0010-3330] A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly except Christmas/New Year's; and monthly July and August, by Commonweal Foundation, 475 Riverside Drive, Rm. 405, New York, NY 10115. Telephone: (212) 662-4200. E-mail: commonweal@msn.com. Web: http://www.commonwealmagazine.org. Toll-free: 888-495-6755. Fax: (212) 662-4183. Display advertising correspondence should be sent to Ruth E. Taylor, 11 Graffam Rd., So. Portland, ME 04106 (207) 799-4387, classified advertising correspondence to 475 Riverside Dr. POSTMASTER: send address changes to Commonweal, 475 Riverside Dr., Room 405, New York, NY 10115.

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest, and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, MI 48106 and on Microfiche from Bell & Howell, Wooster, OH 44691. *Commonweal* articles are also available at many libraries and research facilities on CD-ROM and in electronic data bases. Serials Data program No.: ISSN 0010-3330. Periodicals postage paid at New York, N.Y., and at additional offices. Copyright © 2000 Commonweal Foundation. Single Copy, $2.50. Yearly subscriptions, U.S., $44; Canada, $47; foreign, $50. Special two-year rate: U.S. $75; Canada, $81; foreign, $87. Annual rates for air-mail delivery outside U.S.: Western Hemisphere, $84; Europe, $89; other parts of the world, $99. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank.

Illustrations: Cover design: Christopher Young; cover art: Valerry; p. 3, courtesy Sony Pictures Classics™; pp. 4, 18, 21, 26, 38, Ross, Rothco; p. 6, Emil Antonucci; pp. 7, 10, 30, 40, Valerry; p. 9, Schwadron, Rothco; p. 11, 22, Baloo, Rothco; p. 13, James T. Fisher; p. 28, Ken Regan; p. 33, Buresch, Rothco; columnist portraits, Elaine Mills.

http://www.commonwealmagazine.org

Joe Lieberman

Al Gore's choice of Senator Joseph Lieberman as the Democratic vice-presidential candidate is interesting on two scores, both summed up in the phrase, "observant Jew." We do not dismiss political calculation in the selection of Lieberman—his early and sharp criticism of Bill Clinton's behavior will help distance Gore from the errant president, and his centrist, even conservative views, may appeal to independent voters. Even so, the symbolic importance of a Jewish running mate has been widely welcomed, and rightly.

Lieberman's nomination has been compared to the ascendancy of John F. Kennedy in 1960. It is in some respects an apt comparison, but there is a significant contrast to be noted as well. Like Kennedy, the Lieberman choice is a sign that a religious group formerly discriminated against and regarded with suspicion and even contempt has joined the American mainstream. Of course, it is not the first, or necessarily the most important sign of Jewish presence in public life. Lieberman has been preceded by Supreme Court justices, cabinet members, and ambassadors who were or are Jewish, just as Kennedy's co-religionists preceded him. That should not detract from the significance of the Lieberman choice. Insofar as a vice president is a president-in-waiting, Gore has offered American voters the chance for a breakthrough in potentially opening the presidential office to a Jew.

Even more intriguing, Lieberman is "an observant Jew." That is how he describes his own religious practice. One aide explained it this way: Lieberman "refers to himself as observant as opposed to Orthodox because he doesn't follow the strict Orthodox code and doesn't want to offend the Orthodox...." Still, his practice is impressive in seven-day-a-week America: he strictly observes the Sabbath; he prays in the prescribed manner, three times a day, and he and his wife follow Jewish dietary laws. Americans do not like to make a show of religious practice. And neither does Lieberman. But he does not hesitate to shape his public life by the light of his religious faith. His example of religious faith lived out unabashedly in contemporary political life is an inspiration to all.

The comparison to Kennedy breaks down when we remember that Kennedy was not an observant Catholic in the same sense that Lieberman is an observant Jew. Indeed, if John Kennedy had been as religious as Lieberman, Kennedy would have lost the 1960 election.

It was a different time, of course. Catholics with their history and numbers still had to prove themselves—true, even today—in ways that Jews do not. Jews are a very small minority in an overwhelmingly Christian country in which Catholics are the largest single group. Jews do not proselytize. Nor do people fear that Jews will impose their moral views on others. Perhaps even more important, in contrast to Catholics, Jewish community structure is decidedly nonhierarchical; there are few authoritative pronouncements. People still believe that Catholics march to the papal drummer. Moreover, an ecclesiastical pall hangs over Catholics vying for the highest office. It is summed up in George W. Bush's decision to pass over Governor Tom Ridge of Pennsylvania. Governor Ridge is a Catholic and he is prochoice. The Bush campaign feared that criticism from the Catholic hierarchy is all the voters would hear about Ridge and the campaign. That is tough for Catholic politicians and arguably for the country, since it seems likely that the politics of abortion will keep a Catholic off the presidential ticket for some time to come.

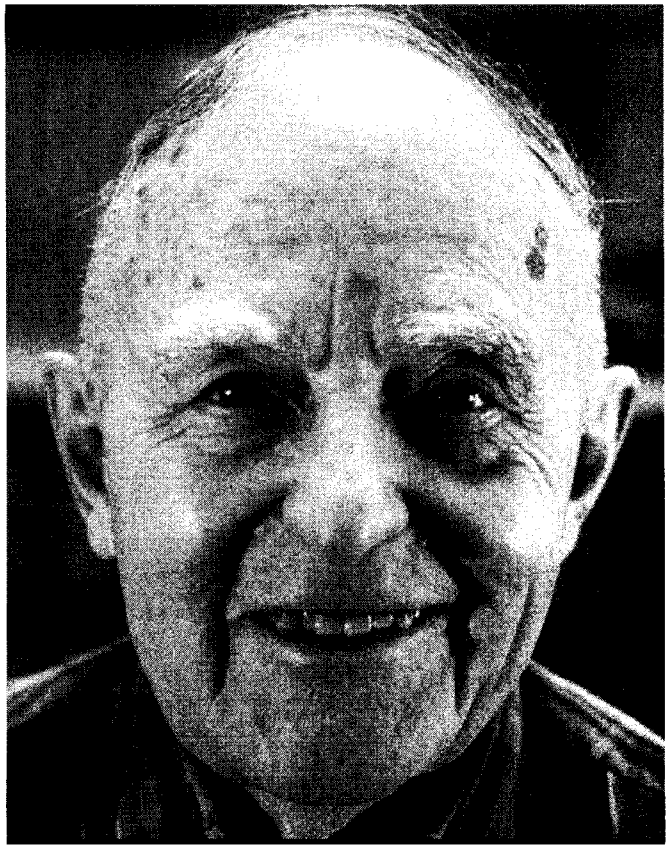
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EDWARD S. SKILLIN, 1904–2000

Edward S. Skillin, long-time editor and publisher of *Commonweal*, died on August 14 of complications resulting from a stroke he had suffered in May. He was ninety-six and had remained active until his illness, reading galleys for the magazine through its June 2000 issues. He is survived by his wife of fifty-five years, the former Jane Edwards, and by five children, three foster children, and nine grandchildren.

For those of us privileged to work with Edward on the *Commonweal* staff, he will always remain a man of uncommon faith, intelligence, stamina, and kindness. As Peter Steinfels remarked on the occasion of Edward's ninetieth birthday, "there was some secret formula of daily Mass, weekly golf, Benedictine stability, bicycle riding, and commuting on the PATH [train from his home in New Jersey] that enabled him not only to keep the wolf from the door of *Commonweal*, but to act, in good Franciscan fashion, as though Brother Wolf were just another friend of the family."

Edward Skillin was born in New York City on January 23, 1904, attended Phillips Academy in Andover, Massachusetts, and graduated Phi Beta Kappa from Williams College in 1925. The same year he applied for work at *The Commonweal*, as it was known then, because, he said, "I felt it was the most intelligent expression of Catholicism." But there was no position open at the time, so Edward worked for the publishing firm of Henry Holt for seven years, during which period he earned a master's degree in political science from Columbia University and began volunteering at *The Commonweal*. In 1934 he joined the magazine's staff, under the tutelage of Managing Editor George N. Shuster. In a section of unsigned editorials titled "Week by Week," Shuster would arrange the reports of younger staff members in order of precedence for their content and writing style. Edward loved the competition and said that it taught him to write concisely.



In 1938, following a split among the magazine's editors over support for Franco in the Spanish Civil War, Edward and Philip Burnham—who took a neutral position on the war—assumed co-editorship of *The Commonweal*, and promptly published a landmark editorial deploring the widespread tendency among Catholics to equate Franco's anti-Communist crusade with the cause of the faith. Edward became sole editor in 1947, a post he held until 1967. According to historian Rodger Van Allen (*The Commonweal and American Catholicism*, Fortress, 1974), Edward helped shift the magazine to a more socially attuned and renewal-minded Catholic vision. In this, Edward said, he was influenced by the thought of the American Benedictine Virgil Michel and by the philosopher Jacques Maritain.

Edward contributed more than three thousand editorials, articles, reviews, and fund-raising appeals in his sixty-five-year working association with the magazine. He addressed issues as diverse as housing, rural electrification, French culture, the integration of professional baseball, the Sinarquists (a secretive lay Catholic association in Mexico in the 1940s with fascist leanings), renewal of the Republican party following the Goldwater debacle, nuclear deterrence, and the challenge of China. When Jack Schwartz of *Newsday* asked him in 1995 what he thought was the most important editorial shift the magazine had taken during his tenure, Edward replied the 1938 editorial on Spain, and added modestly, as was his wont, "I think Harry Binsse and Philip Burnham wrote it, and I may have had a small hand in it." Then he smiled.

Edward stepped down as editor in 1967 to assume the position of publisher, where he remained until his retirement in December 1998. His stewardship was steady, frugal, and, at times, nearly miraculous. He helped establish the Commonweal Associates in 1959, and in 1982, when the magazine became a registered not-for-profit, he donated his majority stock to the foundation. In 1994, on the occasion of his ninetieth birthday, Edward consented to have his name attached to a new endowment for *Commonweal*'s future, the Edward S. Skillin Endowment Fund, but said, almost ruefully, "Now I'll have to live up to it." No wonder Van Allen has called him the *sine qua non* of *Commonweal*.

Edward was a gentleman of grace and serenity whose presence could be disarming, if not transforming. He never seemed to be in a hurry, but set a precise schedule and routine that seldom varied. His interests were catholic but his wishes modest. He exemplified the saying of Saint Francis de Sales, "If I could be born again, I would have few desires,"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and he fulfilled the hope recited daily in the church's morning prayer that we "live a life of holiness and justice all the days of our lives." He was a man of legendary acts of personal charity and an undaunted advocate for social change. Many in Congress and local government will be missing his timely, pointed letters. He wrote for a variety of other journals and edited *The Commonweal Reader* (Harper, 1949). Among his many awards were the 1987 Saint Francis de Sales Award from the Catholic Press Association, the 1990 Pax Christi Award from Saint John's University, Collegeville, Minnesota, and a number of honorary degrees.

The *Commonweal* staff, its readers, and supporters extend their condolences to the Skillin family. May Edward shine forever in God's resplendent presence. And may the seeds Edward has generously planted here produce a rich and enduring harvest.

Continuing the Conversation

Two versions of history I read *Commonweal*'s editorial on Pius IX (August 12), having recently read John O'Malley's "The Millennium and the Papalization of Catholicism" (*America*, April 8), Avery Dulles's "The Papacy for a Global Church" (*America*, July 15), Archbishop John Quinn's *The Reform of the Papacy* (Herder and Herder/Crossroad), and Garry Wills's *Papal Sin* (Doubleday). In addition, I've recently listened to several talks about Catholic theology, of a somewhat conservative cast, that covered some of the same period. These examples helped me realize that in the last decade rival interpretations of nineteenth- and twentieth-century Catholic history have coalesced and are now competing for our allegiance.

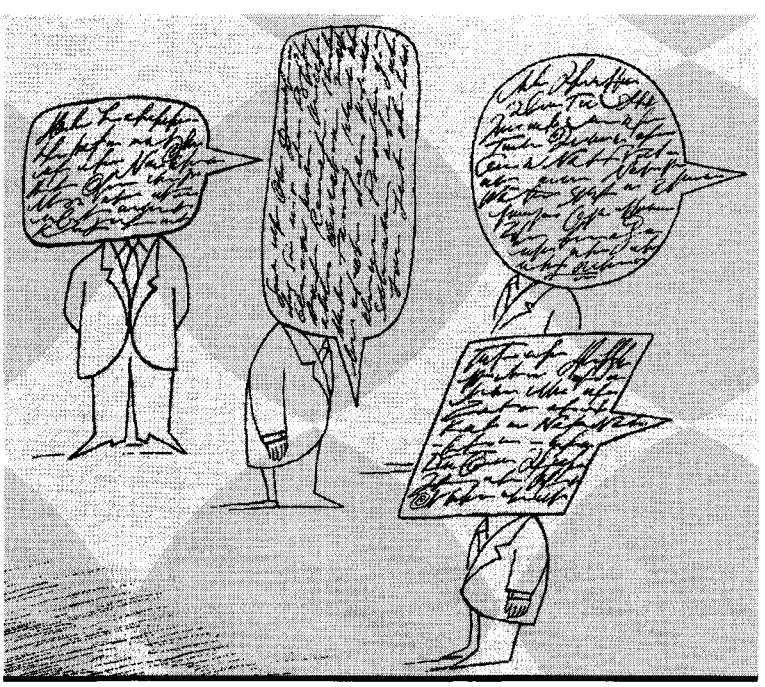
■ **Version One** The first story goes like this. In response to the threats of liberalism and modernity, the official church, and especially the papacy, courageously refused compromise and set itself against these evils in all their aspects. To insure this refusal and reinforce this resolve, it was necessary to strengthen the power of the papacy and make its infallible teaching role explicit and central for Catholic self-understanding. Many popes were involved in this part of the story, but the paradigmatic case is the long papacy of Pius IX and the decrees of Vatican I. These policies were then carried forward in different styles and with different emphases by Leo XIII, Pius X, Pius XI, and Pius XII.

Vatican II "completed" the work of Vatican I by providing a fuller theological understanding of the roles of bishops and of lay people. But in several places, especially Western Europe and North America, these achievements were almost immediately distorted by various secular ideologies—individualism, egalitarianism, secularism, and the complacency and self-indulgence of the prosperous middle classes. Providentially, these trends were checked and then reversed by the papacy of John Paul II, which re-established balance and reinforced Catholic identity.

In this narrative, which has become a touchstone of orthodoxy in some circles, Pius IX and John XXIII are seen as two moments in a historical process that culminates in the present papacy. Maybe this is why Pius IX must be canonized with John XXIII. The present time is seen as a third phase beyond them both. In this story, the main event is John Paul II.

■ **Version Two** The alternative narrative has yet to find adequate expression, although many people have been patiently working on it. The key, here, is again a judgment made concerning the papacy of Pius IX and the historical significance of Vatican II. In this second story, liberalism and modernity are understood as movements that, from the beginning, were morally and intellectually ambiguous. They contain much that is dangerous, but also much that is very good. The only appropriate response to them, then, is ambivalence and discrimination.

In this narrative, the popes of the early nineteenth century, and especially Pius IX, represent a tragedy for Catholicism, a lost opportunity, in which the emergent, positive values of modernity (democratic republicanism, human rights, the legitimate place of the natural sciences, historical consciousness, a sensitivity to religious experience) were denied and repudiated entirely, while some negative features of modernity (absolute certainty, "foundationalism," "positivist" rationalism, and centralized authority) were more or less unconsciously absorbed in Catholic thought and made normative. A modern antimodernist Catholicism was born.



If this is tragedy, the reign of Pius X (1903–14) is tragedy replayed as farce. In response to a second wave of opportunity to discern the good in modernity, following the leads of people like

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correction ■ In John Garvey's August 11 column on Garry Wills's *Papal Sin*, an editing error introduced quotation marks around the words "long" and "ancient" in reference to the church's long and ancient opposition to abortion. Father Garvey writes: "This makes me appear to be winking at, or disagreeing with, the idea that the church has opposed abortion from its earliest years. The quotation marks were not in my original text. I know the church's opposition to abortion is in fact long and ancient, and it was my intention to say so."

Newman, von Hügel, and Blondel, the papacy embraced a practical anti-intellectualism and witch-hunting strategy that stifled Catholic thought for half a century.

Nevertheless, a third opportunity to re-examine democracy, critical history, ecumenical dialogue, the principle of religious liberty, and the relationship between theology and spirituality appeared after World War II. Although several of the leaders of these efforts were silenced by Pius XII, most of them lived to see their views vindicated by Vatican II. Many, in fact, participated in the council as advisers.

This second narrative rests on a view of modernity and liberalism that distinguishes positive from negative aspects. In this story, the main event is Vatican II. This council is understood to mark a dramatic turning point, a "revolution" in Catholic theology (Bernard Lonergan). Since then, we've been arguing—sometimes bitterly—about the church's yeses and the noes to modernity and the liberal heritage. Those who hold to the second narrative want to "restart" or "resume" the renewal, break through the backlash, and push forward to a more radical implementation of Vatican II. They believe there's much unfinished work to be carried on.

The implication of this second story is a sad ambivalence about the church's current leadership, because so much of the present papacy, for all its profound accomplishments, seems, in this light, like a counterrevolutionary force, a restorationist interlude, and what was most distinctive and authentic in the documents of Vatican II—the ideals of dialogue, engagement, and collegiality, the repudiation of coercion and condemnation in the search for truth—seem obscured and even betrayed.

Curiously, this papacy represents a Catholic "conservatism" of a brand new kind—for at least two reasons. First, it doesn't "return to" any dominant theological tradition—not Scholasticism, not Thomism, not Augustinianism. This is one reason why, in the first story, the personal theology of John Paul II has become so important. It has become the normative framework for its third phase. There is now, effectively, a papal theology that is made out to be the new Ancient Theology. Second, it doesn't return to ancient doctrinal formulations for its sense of the "hierarchy of truths," but makes central to its understanding of Catholicism an emphasis on the papacy that originated only in the first half of the nineteenth century (what O'Malley means by the "papalization of Catholicism").

Obviously, there's room for nuance here. There will always be more than one direction in which to move. Some who live in the second story would want to argue that after Vatican II, and especially after 1989 and the collapse of communism, a more penetrating critique of Western cultures and "late modern" capitalism has become necessary. One might have thought this would provide an opportunity for dialogue with those who understand the church in terms of the first story, since these are also central concerns in the thought of John Paul II. Yet other factors and cultural allegiances seem to have excluded this possibility.

We need to have a public conversation about this history now, which means that many more of us need to become familiar with it. It is a conversation in which many different kinds of expertise will be required and welcomed, but it is not an issue that can be left to specialists, since it bears directly on how we all understand ourselves as Catholics today and as a messianic people entrusted with a mission. I think it would be good for *Commonweal* to talk about this history and to solicit some further thoughts about it. □

Robert J. Egan, S.J., *teaches theology and spirituality at Gonzaga University in Spokane, Washington.*

Political Note

Movable planks Why has so little notice been taken of the new language that the Democratic convention in Los Angeles added to the party's platform plank on abortion—language that was actually written by Republicans?

The topic is of particular importance to voters like myself who find that the Democratic party now treats anti-abortion Democrats as hardly more worthy of a hearing than racists and probably less worthy of a hearing than robber barons.

There are really four parts to the Democratic abortion plank. The first reaffirms "the right of every woman to choose, consistent with *Roe* v. *Wade*, and regardless of ability to pay." Language supporting *Roe* has been in every Democratic platform since 1976, and support for government funds for abortion in every platform since 1984.

This part of the 2000 platform differs only in adding the claim, based on a worst-case interpretation of June's Supreme Court decision about a particularly gruesome form of late-term abortion, that "eliminating a woman's right to choose is only one justice away."

The second part of the platform's abortion plank urges reducing the abortion rate through contraception, family planning, and education—language also in previous platforms. Americans are urged "to take personal responsibility" to avoid unintended pregnancies, a note added four years ago.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The third part of the plank declares, "The Democratic party is a party of inclusion. We respect the individual conscience of each American on this difficult issue, and we welcome all our members to participate at every level of our party."

That language, too, first appeared in 1996. It implicitly acknowledges what the platforms from 1976 to 1984 had spelled out explicitly: "We fully recognize the religious and ethical concerns which many Americans have about abortion," an acknowledgment that disappeared in 1988 and 1992.

It is the fourth part of the plank that is entirely new—and written by Republicans. "We are proud to put into our platform," the Democrats declare, a passage that was proposed for the Republican platform in 1996 but which the Republican convention refused to accept then or to consider this year. The statement reads: "While the party remains steadfast in its commitment to advancing its historic principles and ideals, we also recognize that members of our party have deeply held and sometimes differing views on issues of personal conscience like abortion and capital punishment. We view this diversity of views as a source of strength, not as a sign of weakness, and we welcome into our ranks all Americans who may hold differing positions on these and other issues. Recognizing that tolerance is a virtue, we are committed to resolving our differences in a spirit of civility, hope, and mutual respect."

Do the Democrats mean this? Or is it, as Will Rogers said of politics generally, just "applesauce"?

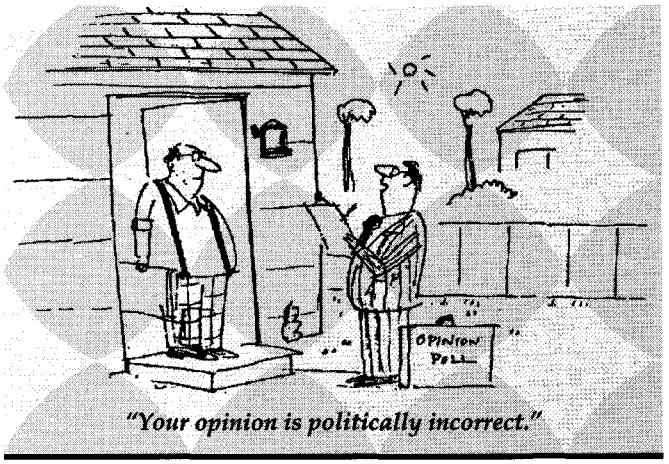
One thing at work here is an effort to salve a wound opened at the Democrats' 1992 convention when the late Governor Robert P. Casey of Pennsylvania was not allowed to voice his objections to the platform's unqualified backing for access to abortion.

This year's convention, by contrast, included a memorial for Casey, who died three months ago, with a video tribute and a few words from his politician sons, Robert Casey, Jr., Pennsylvania's auditor general, and Patrick Casey, who is running for Congress.

The tribute was one of the few moments when an anti-abortion word slipped edgewise into the Democratic gathering. It occurred well out of prime time, to be sure. But Patrick Casey wasn't complaining. He told CNN it was an acknowledgment "that there's, you know, millions of pro-life Democrats out there." And he pointed to the Democratic platform's appropriation of the rejected Republican language as a positive sign of "a willingness to hear a different point of view."

Todd Taylor, a Democratic party leader in Utah, where there are many abortion foes among Mormons and Roman Catholics, called the revised plank a sign "that choice isn't a litmus-test issue for the Democratic party."

But if there really are the number of disgruntled, anti-abortion Democrats out there that Casey and Taylor claim, those voters may want to know more about what was behind the platform revision.



"Your opinion is politically incorrect."

One member of the platform committee, who did not work on the abortion plank, believed the new language was in the initial draft. That meant, he said, that "it represented the considered judgment of the Gore campaign." And he could not recall that the draft plank provoked any significant objections or debate.

Did the lack of objections or debate mean a real consensus that the party was prepared to consider a diversity of views on abortion "as a source of strength, not as a sign of weakness"? Or did it indicate that no one, in fact, took these phrases very seriously? Or was the additional passage simply a matter of electoral tactics, less a conciliatory gesture to reassure alienated, anti-abortion Democrats than a shrewd attempt to attract alienated, abortion-rights Republicans?

Perhaps the positions of both parties on this question are beyond serious internal debate. In that case, the Republicans are simply being more honest in not pretending otherwise. But if the revised platform means that Democrats truly want to be the "big tent" party on abortion that many commentators have urged the Republicans to become, what would that require?

One model is the Democrats' own approach to conflicts over foreign trade agreements, affirmative action, and even school vouchers. In all these areas, the party leadership has taken a definite position while listening to those who disagree and looking for ways to honor their concerns.

Party leaders talk, for example, of "fair trade as well as free trade" or "mending not ending affirmative action." The party's presidential candidate has even chosen a running mate whose positions on these topics diverge from his own—and has described such differences as a strength.

Is there anything concrete that Gore could do to demonstrate that his party's expanded abortion plank is more than words? Speaking to the issue? Campaigning alongside an anti-abortion Democrat?

One suspects that this is a subject both he and Bush would prefer not to highlight. Then again, in a close election, it might make a difference. □

Peter Steinfels *writes the "Beliefs" column for the* New York Times *and is visiting professor of history at Georgetown University.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

DANIEL CALLAHAN

ON TURNING 70

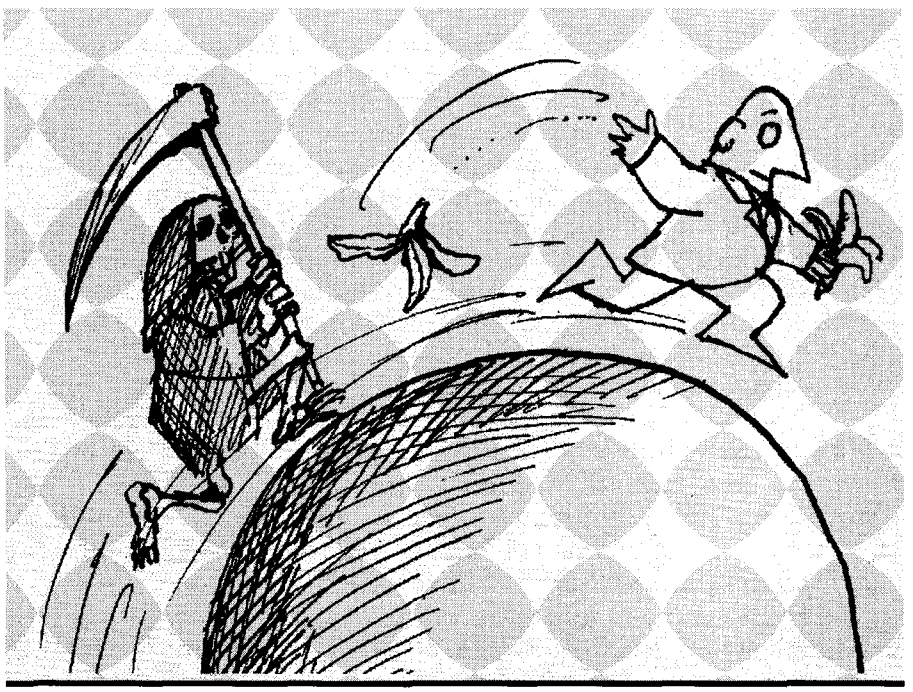
Will I practice what I preach?

I have long been interested in the relationship between our moral theories, values, and convictions, and our actual experience of the world. I have had more than the usual interest lately. I recently turned seventy, an age that makes one sit up and take notice, especially someone like myself who—maybe surprisingly—never gave much thought to the passing of the years. Not for me was there a crisis at thirty, forty, fifty, or even sixty.

But seventy was different. There can't be many years left, for one thing; and, for another, I can hardly fail to notice that the downhill pace of aging seems to pick up considerably about this time. There is also another reason, which many have pointed out to me.

During the mid-1980s, I wrote a book, *Setting Limits: Medical Goals in an Aging Society*, that brought me much attention and even more criticism. Looking down the road I foresaw an eventual clash of two great forces, the growing number and proportion of elderly people and the increasingly successful, but expensive, ways of providing medical care for them. The long-term projections for incredibly large Medicare deficits were fearsome. The only solution I could envision, when the conflict became overwhelming, would be to set an age limit on high technology, even life-extending technology.

If this became necessary, I argued, it could only be done with the democratic consent of the elderly themselves; and, moreover, good long-term and home care, and basic primary medical care, would never be denied. While the young have obligations to provide good health care for the old, the old in turn have an obligation not to make excessive demands on the young (who, after all, actually pay through their taxes the Medicare costs of the old). Just what would be the cutoff age? I proposed the "late seventies or early eighties" but added—not winningly, maybe—that by sixty-five most people had lived a full life, and that while there was more they could do with their lives, death in old age was a sad, but not tragic, event. Compare the funeral of a child with that of someone who has died in his eighties, and note the difference in mood.



An age limit was not then, nor would it be now, a popular suggestion—even though no one then or now has offered a better way of dealing with what will one of these days be an intractable problem. I was attacked as agist, murderous, and—most tellingly—lacking insight in what it would be like to be old, sick, and denied Medicare reimbursement to save my life. "How old are you anyway?" I was constantly asked. When I said I was fifty-seven (the year the book was published), a common response was, "well, no wonder; wait until you are really old and know what you are talking about."

So here I am at seventy, getting there. I haven't really changed my views, mainly because most of the alternative—and of course painless—solutions depend upon astonishingly large acts of scientific or economic faith. Research, some say, will eventually avert the problem, finding cures for all those deadly and expensive diseases. The Genome Project will lead to a discovery of the genetic basis of all disease, which can then be eliminated. "Death," the CEO of a major biotechnology company recently said, "is nothing but a series of preventable diseases." A savings account system, more market choice, or greater efficiency, say others, will avert a crisis. Efficiency, one of the great gods in the American pantheon of secular deities, is almost as good as research in getting rid of what ails us.

I don't believe it and, in any case, what will I say when I get critically ill and the expenses mount? I see that happening to many of my friends. And I can't but notice how many of them—who had said for years that they did not want expensive and useless treatment at the end of their lives—often do in fact want treatment that offers only the faintest hope of doing much good. They clutch at straws, defer to their families' wishes, or are seduced by well-meaning physicians who say "it's too early to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

give up hope; let's try one more round of chemotherapy."

Since that happens to people who are tougher and of better character than I am, I have no reason to believe I would be any more resistant to the lure of expensive technological rescues than they are. Should I, therefore, change my theoretical views, bringing them more in line with nasty old reality, in this case my self-interest in staying alive (an attitude hardly anyone in our society would now call selfish), which will no doubt show its hand at some point?

No, I hope I won't do that. I see the situation as one where, much like Ulysses, we need to bind ourselves to the mast to avoid temptation. If, and only if, we reach a point in this country when the health-care costs of the elderly become insupportable—by which I mean they are clearly depriving younger people of what they need to live decent lives and to have a chance of becoming old—then I would support an age limit on expensive medicine. I would vote for such a limit with trepidation, knowing that I (and others like me) could be deprived of that which would give them a few more years of life.

Becoming seventy has not persuaded me that my death from here on in would be a social tragedy, even if it is not something I look forward to. The world has many problems—war, poverty, violence, racism, exploitation of others—but I have never heard anyone make a plausible case that one of the great evils to be put on that list is the fact that elderly people get sick and die. In the end, then, I can tolerate the idea of an age limit because I take aging and death to be a part of human life, and not a wholly evil part. There are far worse things that happen in this world. □

Kathleen Reagan

PRISON MINISTRY

Are Catholics being locked out?

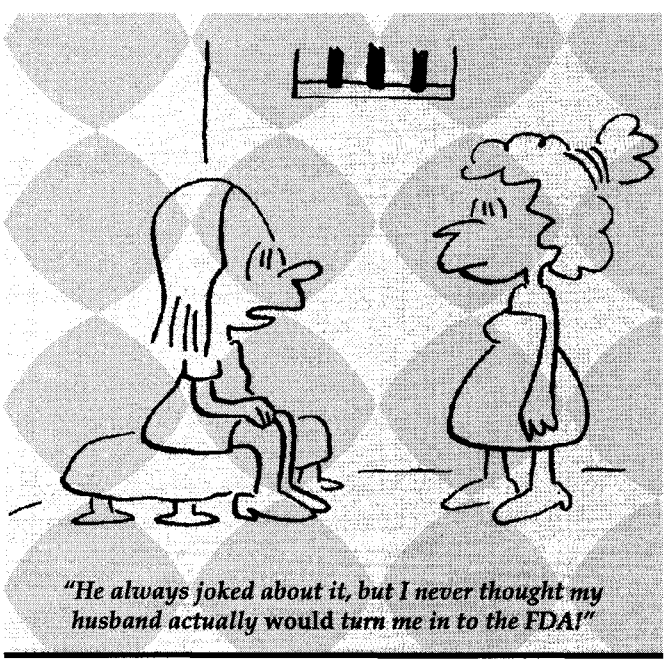
A sign reading "Assembly" marks the room where inmates worship at Boston's Suffolk County House of Corrections. George Williams, S.J., the prison chaplain and a religious brother, is trying to get the prison administration to change it to "Chapel." But he worries more about losing the room altogether.

Williams's problems provide a metaphor for the questions facing Catholic prison ministry today. As the number of Catholic priests dwindles and prison ministry becomes the province of professional lay ministers, will the ministry lose its Catholic character? In the last fifteen years, the number of priests in the United States has declined by more than ten thousand; and the number of religious men and women has dropped by some thirty-two thousand. During the same period, the prison population has grown by more than a million. Today, we have 1.86 million people in prison. If the present rate of growth continues, there will be 2 million by the end of 2001.

These numbers suggest two things: prison ministry is ever more needed, and there are fewer priests to meet the need. In 1980, all but two members of the American Catholic Correctional Chaplains Association (ACCCA) were ordained priests. Today, of its 183 members, 39 percent are ordained priests, 20 percent laypeople, 19 percent permanent deacons, 19 percent religious sisters, and 3 percent religious brothers. Out of the priest shortage is emerging the new institutional chaplain, with attendant changes in prison ministry. Increasingly, whether priests or not, chaplains are hired and supervised as state or federal government employees. A priest who is hired as a chaplain is responsible both to the government and to his bishop, but a lay prison chaplain is subject only to secular authority.

As the laity increasingly take up this work, the term "chaplain" has required clarification. A 1997 Vatican document (*Some Questions Regarding Collaboration of Nonordained Faithful in Priests' Sacred Ministry*) restricted the term to clergy, but the United States bishops have concluded that, given the title's unique history here, common usage does not create a confusion between an ordained priest and the lay minister. Even so, some dioceses require that prison chaplains be ordained.

In certain respects, lay ministers and ordained deacons have an advantage over priests in counseling prisoners. Married chaplains with children can offer seasoned advice to prisoners trying to hold their families together. Massachusetts chaplain Deacon "Buzz" Taylor and his wife Mary observe that inmates view them in a parental role—probably the first such positive contact many have had. In addition to counseling, chaplains also provide religious education and



"He always joked about it, but I never thought my husband actually would turn me in to the FDA!"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

services, do administrative work like recruiting and training volunteers, visit sick inmates, assist correctional staff, and promote community relations.

What lay chaplains cannot do is say Mass, anoint the sick, and absolve sin after confession. Instead of Mass, lay Catholic chaplains lead Communion services. But the sacrament of reconciliation, conceivably the most relevant comfort the church can provide prisoners, is not available where priests are absent. And, although prison communities are rife with mental illness, drug addiction, HIV, and AIDS, the opportunity to receive the sacrament of the sick is all too rare. This lack of access to the sacraments reduces a specifically Catholic presence in a setting that inherently strips away denominational considerations as chaplains try to respond to the naked claims of the human person.

The increase in lay chaplains poses real challenges to the local church. Unless there is strategic thinking about how lay chaplains and diocesan officials communicate, the church is in danger of losing touch with the reality of prison life. The priest's attachment to a diocese encourages the flow of information; that communication is vital to the church's ability to comment upon and change prison conditions. Currently, each diocese manages its own demands for prison chaplains. Individual bishops display varying degrees of interest, measured in commitment of personnel, episcopal visits, and diocesan support for prison outreach. A visit by a member of the hierarchy can have a galvanizing effect on prison officials. "They are all afraid of the man in the red dress," one chaplain says. Can the bishop's interest—and the prison's attention—be sustained without priestly prodding?

The increase in lay chaplains poses real challenges to the local church. Unless there is strategic thinking about how lay chaplains and diocesan officials communicate, the church is in danger of losing touch with the reality of prison life.

During a period that has seen the burgeoning of the prison populations, diocesan response has been especially important, given that the United States Catholic Conference (USCC) is focused on ending capital punishment. Mandatory sentencing, coupled with cuts in rehabilitative services and a new societal determination that emphasizes punishment rather than rehabilitation all deserve greater scrutiny and comment from the USCC. The conference is expected to issue a statement on criminal justice this November—its first since the late '70s.

The USCC has an important role to play in developing a national strategy to deal with these issues. The shortage of priests has resulted in a lack of prison ministry in some areas; for other institutions, a collection of pinch-hitting priests are brought from their regular pastoral duties solely to say Mass. The Federal Bureau of Prisons, for example, which manages one hundred institutions, employs only sixty full-time chaplains. Forty-two "contractor" priests serve the remaining institutions. State institutions are similarly affected.

In Oregon, Father Jim Jacobson is the only priest employed by the Oregon Department of Corrections as a chaplain; he serves with a lay Catholic chaplain. But Oregon is fortunate in that each prison has at least one staff chaplain (of varying Protestant denominations). A Religious Services Division gives chaplains needed clout within correctional facilities. At the other extreme, Colorado, with no state-paid chaplains, has one administrator (Protestant) who recruits an uneven group of interdenominational volunteers and contract workers. Despite the contribution that volunteers make, many are untrained, sometimes unreliable or naïve, and are not trusted by Corrections employees. Furthermore, they are typically barred from areas where ministry is most needed: maximum security prisons, solitary confinement blocks, and twenty-three-hour lockdowns. In too many states, says Jacobson, who also serves as president of the ACCCA, "we don't even have people to do Communion services."

"Prison ministry represents the only refuge that prisoners have," says Timothy Wilson, a former Massachusetts inmate. He means not only emotionally and spiritually but also physically. Church services are the one place that an inmate is safe from bodily assault. Prison ministers offer inmates hope and a path to redemption in a grim and hopeless place. And then there is life after prison. More than 95 percent of inmates are eventually set free—585,000 state and federal prisoners this year alone. The Justice Department estimates that 62 percent of these former inmates will be charged with new crimes and 239,000 returned to jail within three years. That so many return to jail suggests how desperately an expanded church witness is needed.

Our understaffed parishes have many claims on sacramental and pastoral resources. Faithful Catholics stand in line for attention as they baptize their children, marry, struggle with divorce, fall sick, and die. The poor, the homeless, refugees, victims of violence—all need the church's aid and succor. Will prisoners, the least among us, continue to receive the counsel and sacraments they so desperately need? Will the church support prison ministry? Will it continue to engage society on the issues inherent in prison ministry? □

Kathleen Reagan *is a writer and a former assistant district attorney for Plymouth County in Massachusetts.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CHARLIE'S WORLD

A family battles autism

James T. Fisher

A year ago, at the age of two, our son Charlie was diagnosed with autism. The past year has taken my wife Kristina and me on a journey from deep sadness to rising hope and joy as Charlie has made heartening progress in his struggle to communicate with us and others. We know that he, and we, are still near the beginning of a very long road to help him learn and grow through constant work, faith, and love. One by one we teach Charlie the names of things—"cup," "shoe," "lamp"—and syllable by syllable we shape his sounds—"kk-er," "mm-ssih"—into words—"cracker," "music." With each sound, with each word learned, Charlie takes one more step into the world.

Autism is a neurobiological disorder marked by severe delays in speech, repetitive or ritualized behaviors, and especially by profound impairments in social interaction. Charlie was late to roll over, sit by himself, walk (he did not crawl but scooted around in a sitting position, propelled by his hands). From the time he was ten months old, he "read" all the books Kristina had set up as his "library." My mother was the first to raise concerns at how long Charlie would sit—forty-five minutes and more—absorbed in the colorful stiff pages of his board books or looking quietly out the window. Nevertheless, he always knew where our car was parked, even in the megasized lots of the Midwest, and one hot summer day, when he was still some weeks shy of his second birthday, Charlie led me several blocks from our house to a bridge whose wrought-iron sides fascinated him. These were not the feats of your average two-year-old. Yet Charlie did not do many of the things other toddlers could. He had no language other than a baby's babble and cries; he seemed to understand even less. He stared for long periods at a picture of a little Asian-American girl in one of his books but never looked at, much less acknowledged, the other children on the playground. Subtle changes in routine—turning right down the sidewalk instead of left—led to tantrums in which he would flip himself backwards, head-first. Once he walked back and forth, back and forth, before a stone wall, eyes aslant, until we dragged him away screaming. "No" was my wife's answer when, at an appointment for one of Charlie's many ear infections, our pediatrician asked, "Does he know what his hands are? Does he know his name?" Charlie did not know how to wave, much less how to say "bye-bye."

In late March 1999, after an evaluation of his speech, Kristina first told me over the phone: "They think Charlie is...autistic." Many more appointments followed with an audiologist and with speech pathologists and psychologists. A child-development clinic diagnosed Charlie with autism that July after a two-day evaluation during which he refused to perform almost every test. "Is he always like this?" asked one specialist as Charlie lay on the floor clutching his blanket and Barney.

We had our own questions, but the information folder the clinic professionals briefly reviewed with us seemed to have no answers. We were to learn that even the most firmly established facts about autism are not widely known. For example, the "savant" abilities often popularly associated with autism are found in only a small percentage of cases (in the Academy Award-winning 1988 film *Rain Man*, Dustin Hoffman plays an autistic savant whose gift for "card-count-

James T. Fisher *is a frequent contributor. His latest book is* Catholics in America *(Oxford University Press).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ing" at the blackjack tables is exploited by his younger brother). Autism is found in all cultures and in families from all socioeconomic backgrounds. Most autistic people are deemed mentally retarded, though delays in the development of verbal skills render standardized test results problematic. Some autistic children never develop functional speech, while others possess highly sophisticated vocabularies but lack the means to communicate meaningfully with others. Many people with autism also endure auditory and sensory disorders that greatly interfere with their processes of perception. Stereotypic behaviors—toe-walking, rocking, looking out of the corners of the eyes—are signs of overtaxed senses. An autistic child who stares endlessly at a spot of paint is very likely seeking a still point amid the sensory jumble ceaselessly bombarding him.

Some observers have expressed doubts about the nature or even the existence of autism. But the symptoms of the condition are not difficult for an observant lay person to discern, nor is it the kind of disorder pediatricians or educators would mistakenly ascribe to a child in the absence of clear and compelling evidence. Autism may best be understood not as a single entity but as a range of Autism Spectrum Disorders (ASD). A growing number of children who do not necessarily meet all of the criteria for "classic" autism are being diagnosed with Pervasive Developmental Disorder-Not Otherwise Specified (PDD-NOS), an often vague label that some clinicians may invoke to soften the diagnostic blow to parents.

More and more parents of autistic children and medical researchers believe that the alarming number of autism cases cannot be attributed simply to improved methods of detection or a broadening of diagnostic categories.

Charlie's diagnosis of autism rang in our ears and hearts like a death sentence. Until quite recently, autism was considered a rare disorder that affected roughly four children per 10,000 births (with boys four times as likely as girls to be afflicted). Over the past decade, however, the rate of new cases has grown. More and more parents of autistic children and medical researchers believe that the alarming number of autism cases cannot be attributed simply to improved methods of detection or a broadening of diagnostic categories. Autism, some now think, may be triggered by food intolerances, weak immune systems in young children, or exposure to environmental toxins.

The median age of persons with autism dropped from fifteen to nine years in the 1990s. If this increase were merely a result of improved diagnosis, a large population of undiagnosed older autistic children and adults should also have emerged, since this is not a condition that goes away by itself. At the same time, other major childhood disabilities have increased at a much slower rate. A report released in April by the Centers for Disease Control (CDC) found that in Brick Township, New Jersey—site of a suspected autism "cluster"—one in 150 children between the ages of three and ten were affected by a range of autism disorders. The CDC ruled out contaminated water as a factor in this extraordinarily high rate, but the question remains: Is the high incidence of autistic children in Brick an isolated case or the shape of things to come?

While calling for much greater national attention to the causes and treatment of the condition, the parents of autistic children have begun publicly to fight the stereotypes associated with the disorder. Their hopes were on display in the nation's capital this past April 8 at the "Hear Their Silence" autism awareness rally sponsored by two parents' advocacy groups, the Autism Resource Konnection and Unlocking Autism. Many speakers at the rally—including several physicians and research scientists—insisted that autism is not a "mental disorder." Two days prior to the Washington rally, the House Government Reform and Oversight Committee heard testimony from parents who are certain that their autistic children first manifested symptoms on the heels of a combined vaccination for measles, mumps, and rubella (MMR). (The committee chairman, Indiana Republican Dan Burton, has an autistic three-year-old grandson; both Burton and the child's mother suspect that a vaccine triggered the disorder.) Conflicting testimony about the possible vaccine connection was presented by two researchers at London's Royal Free and University College Medical School. Doctor Andrew Wakefield, a gastroenterologist, reiterated his findings of a possible link between the MMR vaccine and autism, first published in the leading British medical journal, *Lancet*, in February 1998. Wakefield's senior colleague, Doctor Brent Taylor, asserted that his own study of 498 autistic children in London, also published in *Lancet* (June 1999), found no link between autism and the MMR vaccine. The medical establishments in Britain and the United States greeted Taylor's findings with great relief, but the issue remains hotly contested.

The search for a means to put together the disparate pieces of the autism puzzle continues. As Doctor Thomas F. Anders, a professor of medical psychiatry at the University of California at Davis, explained to the *Sacramento Bee* in October 1999: "When you can understand the biological mechanisms underlying this disorder, you will understand how the brain works. It is that complicated an illness."

The current debate over the causes of autism is part of a struggle to enlarge the "ways of seeing" autism at a time

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

when the various causes of the disorder remain at least partially shrouded in mystery. It is often said that autistic people can see only parts of an object rather than the whole, but specialists in the field are being similarly challenged to make connections across the traditional boundaries of scientific and medical disciplines. Researchers in the neurosciences have located abnormalities in two regions of the brain in autistic people, while others have discovered several of the genes believed to play a major role in causing the disorder. Just this past April, other researchers announced the discovery of four brain proteins found at abnormally high levels in newborn infants later diagnosed as autistic or mentally retarded.

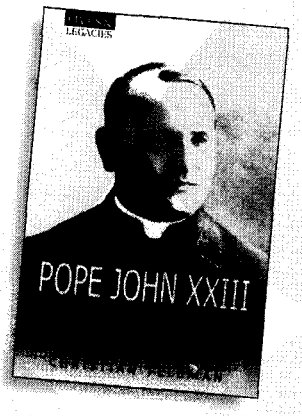
The flurry of publicity generated by the April congressional hearings obscured a much broader autism narrative constructed of massive anecdotal evidence gathered by parents and disseminated via the Internet and parent networks. As recently as thirty years ago, parents were routinely blamed for causing autism. At the "Hear Their Silence" rally, psychologist Bernard Rimland, director of the Autism Research Institute and a steadfast advocate for families with autistic children, noted that many of the harmful dogmas surrounding autism stood unchallenged until the mothers of autistic people spoke out. In the months following Charlie's diagnosis, Kristina and I plunged into the vast literature of autism and discovered that the personal narratives of autistic people and their mothers generally offered more lasting insights than the work of leading experts, some of whom have been thoroughly discredited.

In 1967 Clara Claiborne Park, in *The Siege: The First Eight Years of an Autistic Child* (Little, Brown) offered the first published account of an autistic child raised at home at a time when institutionalization remained the norm. (*The Siege* appeared in the same year as *The Empty Fortress*, a best-selling work by psychologist Bruno Bettelheim that held emotionally aloof "refrigerator mothers" responsible for autism.) Clara Park and her husband had three other nonautistic children and knew themselves well enough to dismiss Bettelheim's claims. With the help of students who lived in their home, the Parks diligently worked to keep their daughter Jessy engaged with the world. Today, Jessy Park continues to live at home as an autistic adult. She is an accomplished painter.

Many parents have found that intensive, highly structured early intervention can provide the best outcome for an autistic child. One such program, applied behavioral analysis (ABA), has children work one-on-one with a therapist, first at a table and later in more natural settings. Children are positively reinforced (rewarded with perhaps a favorite toy at first, later verbal praise as they advance) for correctly identifying objects and learning new words. Children in ABA programs learn that they can attend to a task even if they do not fully understand why they must; many develop abilities sufficient to attend "regular" classes in primary schools. It

"I am called John."

Christian Feldman
JOHN XXIII
A Spiritual Biography



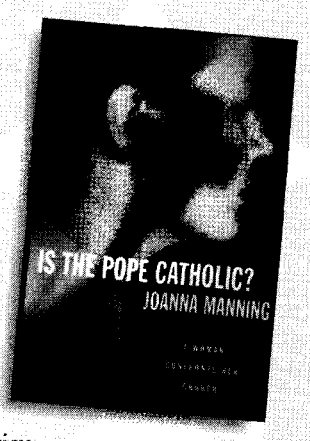
Already seventy-seven years old, Angelo Giuseppe Roncalli was only expected to stage a transitional papacy. Instead, he became the Pope of Transition by convening the Second Vatican Council in 1962. The Council lasted for five years and saw his death, but it opened wide the windows of the Church – by abating the old pomp, and leading the Church into a New Age.

0-8245-2356-3 $19.95 hardcover

THE CROSSROAD PUBLISHING COMPANY
481 Eighth Avenue, Suite 1550, New York, NY 10001
At your bookstore or call **1-800-395-0690.**

On the Dignity of Women

Joanna Manning
IS THE POPE CATHOLIC?
A Woman Confronts Her Church



Drawing on her experience as a teacher in the Catholic school system, a former nun, and an outspoken advocate for women's equality, Joanna Manning powerfully articulates how John Paul II's current views on women are not only a disaster for the Catholic Church, but are also a threat to the well-being of all women, regardless of belief.

0-8245-1869-1 $18.95 paperback

THE CROSSROAD PUBLISHING COMPANY
481 Eighth Avenue, Suite 1550, New York, NY 10001
At your bookstore or call **1-800-395-0690.**

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Burning

There is a hidden kind
Of humble goodness
That I love in others

Only an aeon
Of refining fire
Will ever make it mine

But sometimes it's as if
I were already burning.

Anne Porter

has even been hypothesized that rigorous early intervention modifies the neural circuitry in a young brain damaged by autism. At the very least, ABA teaches autistic children the way in which they can learn. However, insurance plans rarely cover educational therapies for a condition still labeled as a mental illness, and public school officials have struggled to reconcile requests for costly one-on-one programs (many of which are set up in the children's own homes) with their own criteria for providing legally mandated "appropriate" education for children with disabilities. Meanwhile, the significant increase in new cases means that virtually every school district in the nation must confront autism, a daunting challenge since each child is unique and educational plans must be tailored around individual needs. Early intervention costs money in the short run but the future benefits are incalculable, both in financial terms (since many more autistic people will achieve a degree of independence) and as a measure of our commitment to social justice for those struggling with disabilities.

Recent accounts of partial or complete recoveries from autism blend faith in the efficacy of early behavioral intervention with a conviction that the biological roots of the disorder will soon be uncovered. These testimonies focus on a wide range of possible links between immune system disorders (manifest particularly in the gastrointestinal tracts of autistic children), and the onset of autism's neurological symptoms. While genetics clearly plays a role in autism, a growing cadre of parents is also convinced that external agents—not just vaccines but antibiotics and food allergens as well—work as triggers for the terrible symptoms of the condition.

The many accounts by parents of children with severe cases of autism requiring aggressive interventions are all redolent of loving relationships, in whose absence there can be no real understanding of this condition. After Charlie was diagnosed last summer—and given an essentially hopeless prognosis—we created an intensive home-based program of individualized teaching and learning. We located a talented therapist and recruited five students from nearby colleges whose academic interests included psychology and communication disorders. Following a training workshop, they began working with Charlie, teaching him through repetitive drills to identify different objects, imitate sounds, color and draw, eat new foods, and take medicine. Midnight searching on the Internet led us to medical research and parental testimonies about autistic children who have made great gains and even recovered, thanks to special diets. Kristina emptied our house of milk, flour, bread, pasta, cheese, eggs, soy sauce, and sugar, and put Charlie on a diet free of gluten and casein (which contain proteins that some individuals with autism cannot break down properly); he also takes megavitamins and other nutritional supplements. (Fortunately, Charlie, the child of Chinese and Irish American parents, has always had a huge appetite for rice and is acquiring one for potatoes.)

Charlie's progress thus far has been astonishing. Where a year ago he appeared oblivious to the existence of others, today he enthusiastically solicits handshakes from kids in the playground, perhaps not the typical greeting of a three-year-old but quite a start just the same. Kristina and I continually urge him to "generalize" the fruits of each task he encounters. Any activity—shopping for groceries, visiting the post office, getting a haircut—is a chance for Charlie to apply his newly learned skills of attending and participating. Every minute of Charlie's, and of our, day is spent teaching him to keep looking at the world with eyes clearly focused. Charlie continues to face tremendous challenges, particularly in the realm of speech, but he has joined a cohort of autistic people who are reshaping the contours of this affliction. Autism is often described as uniquely tragic for striking at the heart of "what makes us human," our ability to engage in meaningful social interaction. Yet we have seen the gift of attentiveness blossom both in Charlie and in the young people with whom he learns: even his fast-talking, somewhat hyperactive parents have discovered a deeper capacity for genuine communication and a changed understanding of our vocation.

Most of all, we have been sustained by Charlie's own tireless spirit. In early April, the three of us flew to Washington to attend the "Hear Their Silence" rally. Charlie pointed to his photo on one of several picture boards containing photographs of children with autism from the fifty states. We made our way down the National Mall, stopping at a merry-go-round and at all the monuments. At the Vietnam Memorial, Charlie did his own thing, walking against the pedestrian traffic. But atop my shoulders, he climbed the steps of the Lincoln Memorial, and also shared an impromptu lunch on the grounds of the Department of Agriculture building. A year ago we could scarcely have dreamed that he would have come this far. Charlie's presence at the rally was not a protest but a witness to hope. He gives us faith that, after many more steps, his hands clasped in ours, we can help him to travel the long path into the world. □

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ASSOCIATION OF JESUIT UNIVERSITY PRESSES

UNIVERSITY OF SCRANTON PRESS

Midori Yamanouchi, Ph.D.
& Joseph Quinn, S.J. Translators
Listen to the Voices from the Sea (Kike Wadatsumi no Koe)

A long-time best seller in Japan, it is a deeply moving collection of dairies of fallen Japanese soldiers from 1938 to 1945, another war classic of the caliber of *The Red Badge of Courage* or *All Quiet on the Western Front*.

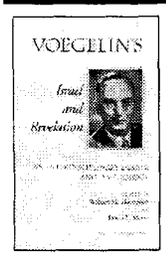
ISBN 0-940866-85-4/ $27.95 paper

Kenneth Davis and Yolanda Tarango
Bridging Boundaries:
The Pastoral Care of U.S. Hispanics
A study of the theological implications of the American Hispanic sensus fidelium as expressed in popular religion.

ISBN 0-940866-81-1/ $24.95 cloth
ISBN 0-940866-82-X/ $19.95 paper

www.scrantonpress.com
To Order: 800-565-9523 • fax 800-221-9985

MARQUETTE UNIVERSITY PRESS



Voegelin's Israel and Revelation:
An Interdisciplinary Debate and Anthology

William M. Thompson & David L. Morse, eds.
Marquette Studies in Theology #19

ISBN 0-87462-643-9/ $45.00/ 430pp. paper
August 2000

Proportionalism: for & against
Christopher Kaczor, editor
Marquette Studies in Philosophy #19

ISBN 0-87462-618-8/ $50.00/ 495pp. paper
September 2000

To Order: 800 247 6553 • Fax 419 281 6883
www.marquette.edu/mupress/

Subscribe free to MU Press E-news.
Email universitypress@marquette.edu with "subscribe" as the subject.

CREIGHTON UNIVERSITY PRESS

Todd Salzman
Method and Catholic Moral Theology
The Ongoing Reconstruction

ISBN 1-881871-28-2/ $25.00 cloth
ISBN 1-881871-29-0/ $17.00 paper

Eamon Grennan
Facing the Music
Irish Poetry in the Twentieth Century

ISBN 1-881871-30-4/ $25.00 cloth
ISBN 1-881871-31-2/ $17.00 paper

To Order: 800 247 6553 • Fax 419 281 6883

FORDHAM UNIVERSITY PRESS

George M. Anderson, S.J.
With Christ in Prison: Jesuits in Jail from St. Ignatius to the Present

The book provides an account of many Jesuits, from the time of St. Ignatius to the 1990's, who have been incarcerated around the world for their faith. It is divided into chapters that deal with specific themes related to their imprisonment. The principal themes are: prayer as a key element in survival, arrest and trial procedures, the experience of suffering, Mass, the daily order of prison life, forced labor, ministry to other prisoners, guards, prisoners who became Jesuits while imprisoned, community in prison, and voluntary incarceration. 248 pp.

ISBN: 0-8232-2064-8/$39.95 hardcover
ISBN: 0-8232-2065-6/$19.95 paper

SAINT JOSEPH'S UNIVERSITY PRESS

Jesuit Education 21:
Conference Proceedings on the
Future of Jesuit Higher Education
Edited by Martin R. Tripole,S.J.

"Jesuit Education 21: Conference Proceedings on the Future of Jesuit Higher Education" took place on the campus of Saint Joseph's University in Philadelphia in June 1999. This gathering brought together about 300 educators from the Americas, Europe, Africa and Asia. Keynote addresses were given by Peter Steinfels, *New York Times* columnist, and Archbishop Giuseppe Pittau, S.J., Secretary of the Vatican Congregation for Catholic Education. The conference proceedings include these keynote speeches, as well as seventy-eight other presentations made on this important occasion.

June 2000 • 544 pp. • ISBN 0-916101-32-0 (Cloth) • $70.00

Church, Culture & Curriculum
Theology and Mathematics in the Jesuit Ratio Studiorum
Ladislaus Lukacs, S.J., and Giuseppe Cosentino
Translated and edited with an introduction by
Frederick A. Homann, S.J.

Church, Culture & Curriculum makes available, for the first time in English translation, seminal essays by Ladislaus Lukacs and Giuseppe Cosentino on the *Ratio Studiorum*, that renowned study plan of the Society of Jesus promulgated in 1599 which regulated Jesuit educational institutions worldwide until well into the 20th century. The scholarship of Lukacs and Cosentino is complemented and updated by Homann's introduction, which includes ample bibliographical notes on more recent studies of the *Ratio*.

1999 • 95pp. • ISBN 0-916101-30-4 (paper) • $19.95
610-660-3400 • fax: 610-660-3410 • e-mail: sjupress@sju.edu

SAINT LOUIS UNIVERSITY PRESS

R.J. Henle, S.J.
The American Thomistic Revival in the Philosophical Papers of R.J. Henle, S.J.

Important papers from a leader of the Thomistic Revival from a peer of Jacques Maritain and Etienne Gilson.

ISBN 0-9652929-2-4/ $21.95 paper

To Order: 800 247 6553 • Fax 419 281 6883

UNIVERSITY OF SAN FRANCISCO PRESS

Joseph T. Angilella, S.J. & Alan Ziajka
Rediscovering Justice: Awakening World Faiths to Address World Issues

ISBN 0-9664059-0-0/ $19.95 cloth
ISBN 0-9664059-1-9/ $14.95 paper

To Order: 800 247 6553 • Fax 419 281 6883

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LEARNING FROM MARRIAGE

The sacrament that just won't quit

Richard R. Gaillardetz

When I started to think about getting married some eleven years ago it hardly felt like a natural step. I was thirty years old, and I had been in a steady, reasonably contented relationship for nearly two years. Diana, I don't hesitate to add, was (and still is!) an intelligent, athletic, and attractive woman. Clearly it was time to make some decisions about our future together. I sensed that if I was ever going to marry this was the time and this was the woman. Still, I was somewhat hesitant to make a commitment. To help me sort things out, I sought out a good friend who had been married for several years. Having exhausted our sports-related "guy talk" over a Wendy's hamburger, I awkwardly broached the subject.

"Tim, was there any one particular thing that was significant in helping you decide to marry Ellen?"

I immediately felt embarrassed for posing such a personal question in such an abstract way. Yet before I could backtrack, Tim shot back his answer with a confidence that made me wonder whether he had been waiting for me to ask. "She was my salvation," he said simply and emphatically.

At the time, Tim's response made me even more uncomfortable and I dismissed it. Now, after more than a decade of marriage, I understand what he was trying to say in a way I couldn't have imagined as a young single man.

I am a theologian, so I will not hesitate to put an explicitly theological spin on what marriage has taught me. In short, I am increasingly convinced that my relationship with my wife, and with our children, is the spiritual "place" where I will work out my salvation. Authentic married life, I think, has a salvific character that is not merely psychological or emotional. As a Christian I believe marriage is a place where I am invited into the dying and rising of Christ. Let me try to explain.

I can recall a period early in our marriage when the salvific nature of marriage impressed itself on me. At the time our twins were only two months old and I was just completing my doctoral studies. Foolishly, I agreed to teach in a summer program at a university some four hundred miles away. We packed up all of the baby paraphernalia, clothes, books, and my computer, piled into our little Toyota, and headed off to live in a dingy building that appeared to have once been an army barrack. Concrete floors, few windows, and broken-down furniture greeted us as we walked into our apartment. I was teaching all day, and preparing for my dissertation defense in the evening. Diana was stuck in the apartment with twin infants and no friends or extended family to support her. I would leave at 7:30 in the morning as Diana sat on the couch with two screaming babies in her arms. I would return at 4:30 P.M., to find Diana in the same predicament, if not in the same spot. I had best not describe the glare she would give me. The evenings were spent in petty bickering as Diana pleaded for some well-deserved "time off," while I complained about needing to prepare for my dissertation defense. The nights were an endless succession of interruptions as each baby needed to be fed at three-hour intervals. Neither of us slept more than four hours a night. Both of us resented the other if only because we dared not resent the children. Marital "intimacy" was the last thing on our minds as each of us fought off exhaustion. Somewhere during those four weeks the thought began to creep into each of our minds that this whole marriage project might have been a horrible mistake. This is not what

"Here's where we sit and look at each other."

Richard R. Gaillardetz *teaches theology at the University of Saint Thomas School of Theology in Houston, Texas. His last article for* Commonweal *was "A Time to Wait" (December 4, 1998).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

we bargained for, or what we stayed up until the wee hours fantasizing about in the heady days of our engagement. There, little more than two years into our marriage, we found ourselves staring into the abyss.

We survived that summer, though to this day I am not sure how. There was no great epiphany or profound experience that constituted the clear turning point. Call it the grace of the sacrament if you like, all I know is that we began working harder to voice our resentments and frustrations. The image that comes to my mind for what began to happen is drawn from a childhood memory of being at the stern of a large river boat, mesmerized by the soothing movement of the paddlewheel churning up the murky river water and propelling the boat upstream. As the vessel approached the dock the pilot shifted the engine into reverse. The paddlewheel's steady rhythm diminished, slowly coming to a stop, and then, after a discernible pause, the wheel only gradually and with the utmost effort began to turn in the opposite direction. That summer saw a gradual but real reversal in the cycle of our own relations. The pattern of caustic complaints and sarcastic responses slowly gave way to a new pattern of care toward one another. The difficulties did not disappear, but each of us seemed to recognize, beyond our own pain and frustration, the effort the other spouse was putting forth, and that mutual recognition triggered a reversal.

The biblical word for conversion, *metanoia*, means not just a shift in one's views or opinions but a fundamental change in direction. My marriage, I am convinced, was calling me to such an interior change. I was being called to a life of care and concern for another that seemed beyond my own powers and resources. Was this the "salvation" that Tim had in mind? Salvation is always the work of God and yet Catholicism insists that there is a kind of cooperation in our free response to God's grace. Put simply, while salvation is always God's work in us, it often feels like our work as we struggle to dispose ourselves to God's saving action. In any event, I have become convinced that my "salvation," the spiritual transformation that God wishes to effect in me, transpires within the crucible of my relationship with my wife and children. This interlocking set of commitments that constitutes our family is both burden and blessing, cross and resurrection; it is an invitation to a truly ascetical vocation. But it is an asceticism that a good deal of church teaching has yet to fully understand.

"I don't get it with you Catholics! All of this talk of marital sex as the 'sublime expression of the marriage covenant' seems so much nonsense."

In the adolescent fantasies of many (at least for us testosterone-charged males) the benefits of marriage began and ended with the prospects of sex without guilt. It is surprising how much theological reflection on marriage (usually by celibates) still focuses on marital sex. For example, in his younger years our present pope once wrote some rather provocative things about conjugal relations, offering perspectives that would have made his papal predecessors blush. Unafraid to discuss the sacramental significance of sexual union, the young Karol Wojtyla even wrote of the value of married couples learning to achieve simultaneous orgasm!

This is pretty racy stuff from a future pope, and knowing something of our church's dubious history where valorizing sexual pleasure is concerned, I gratefully accept his view as a welcome corrective. I do worry, however, about a latent romanticism in the Catholic tradition regarding marital sex, perhaps in response to more austere views drawn from our past. In this regard, I recall during my doctoral studies participating in a seminar on contemporary issues in moral theology. At the time we were reviewing church teaching on artificial contraception and recourse to reproductive technologies. One of the women in the seminar was an ordained Methodist minister and at one point in our discussion she exclaimed in exasperation: "I don't get it with you Catholics! All of this talk of marital sex as the 'sublime expression of the marriage covenant' seems so much nonsense. When I think of those events in my marriage that symbolically evoke the spiritual meaning of my marriage I think of my family at worship together receiving Communion. For my husband and me, sex is more about joyful play than about making some symbolic gesture."

It was a telling remark. I am not prepared to abandon altogether the spiritual significance of conjugal relations but, as time goes on, I am inclined to believe that the distinctive blessing of sexual intimacy is more a gentle seal ratifying precious moments encountered outside the bedroom than the symbolic summit of marital love. There is no doubt that a moment of conjugal intimacy and a moment Diana and I spend together with our children in our weekly family meeting or by ourselves late at night discussing the events of the day are related. That the moment of conjugal union is intrinsically more significant than the others is not as evident.

It is bedrock biblical wisdom that the human person was not created for isolation; the way of the hermit has always been the cautious exception rather than the rule in the Chris-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tian tradition. We are made for communion, not because we are each half-selves looking for a mate as our completion, but because we find ourselves in giving ourselves to another. The dynamism of giving and graciously receiving, I am now inclined to believe, lies at the heart of the salvific character of marriage. I can receive so many of the graces of my marriage only as pure gift. I am blessed when a night ending in argument is followed by a day begun anew with a kiss. I am blessed when I return home from work venting frustrations and petty grudges yet still find myself loved and accepted by Diana. There is a joy found in the moments of celebration in one another's personal achievements. I remember the unadulterated pride I felt when my wife finally received her graduate degree as I recalled all of the late nights I would go to bed while she stayed up studying. Surely these moments, when we find ourselves drawn out of our own world to delight in our beloved's accomplishments, shape us in unseen ways.

Shared plans and dreams, dashed or fulfilled, and the confidence that we can recognize one another's idiosyncratic "tells"—those slight facial expressions and characteristic postures that reveal much about the emotional state of our partner—contribute to the spiritual cement that binds us together. I am awash with gratitude for this one person who knows my deepest fears and stands ready as a "balm for my wounds." I remember early in my teaching career when the annual ritual of reading students' course evaluations would be met with dread. I might receive twenty positive evaluations only to be devastated by the two negative critiques. My colleagues would often laugh at my consternation. Then I would call my wife and read them to her, sensing with relief that at least she knew of the hidden wounds I carried that inclined me to give a disproportionate weight to the few negative comments.

It is a blessed comfort to know that this other person, whose own story began long before I appeared in her life, has chosen to weave her story inextricably into mine. Certainly, chief among marriage's blessings are children. We are parents of four young boys and in part because of them our married life has taken on a mood and a texture that we could not have anticipated. In Catholic teaching there are three ministries within the one sacrament of holy orders (deacon, priest-presbyter, and bishop) and there are times when I think the church would have done well to create two degrees of marriage: one with children and one without! Theoretically the children are distinct from our marital relationship yet they are often the most visible sign of what our union has come to be. Many of us could secretly confess a dark and desperate time when it was the faces of our children that made us try harder to heal whatever rift threatened to become an unbridgeable chasm.

Our children's faces are canvases upon which a wondrous world of emotions and discoveries is painted as if solely for our enjoyment. They laugh, and something long dormant stirs within us; they cry, and our hearts break. They grow, and we discover, as we nurture that growth, the most sublime of vocations. We are blessed in acknowledging their dependence upon us, and blessed again when they grow out of that dependence from children to adolescents and, thanks in no small part to our parental ministrations, become mature, capable, caring adults.

Our twins, David and Andrew, are nine and I have already begun to recognize some subtle changes in our relationship. We are an affectionate family, but the older boys are no longer as much at ease as they once were with my displaying affection in front of their peers. I recently visited them at their school, and though they were visibly excited to have me at the lunchroom table with them, they were less so when I gave them a parting hug. I knew well that what was happening was simply a healthy developmental process. Still, I felt a sadness that I could not dispel. Yet two weeks later, the three of us were going to an Astros baseball game when both of them spontaneously grasped my hands on each side as we walked through the parking lot. I acted nonchalantly, holding their hands firmly, while uttering a silent prayer of gratitude.

Such seemingly mundane moments are but a few of the blessings of marriage and family. Seen in the right light, they are also profound intimations of resurrection; the new life that is promised us. And yet, as with that first Easter event, this resurrected life comes only out of loss and death. There is a kind of "dying" that also happens in marriage and family life. Consider the relatively common experience in marriage of being misunderstood. If the sexual intimacy of marriage is a tender grace, the experience of sharing a marriage bed with one who at this particular moment may not understand me, can be terrifying in its loneliness. There are ways in which, in spite of our closeness, my wife and I view our shared world in notably different ways. It is not that our values are different, but rather that we construe events differently and give a different priority to the tasks we face. Let me offer an example. My own penchant for order leads me to take on systematically the least pleasant projects first. I have to complete all outstanding tasks before I can allow myself the pleasure of relaxation. I must unpack all of my bags after coming home from a long trip before I can flop on the bed and rest. This attitude runs headlong into my wife's unique capacity to enjoy the present moment, putting aside all but the most necessary of tasks for another time (she'll unpack her bag when she actually needs those clothes!). It would be easy to speak of this as the wonderful "complementarity" that our differences bring to our marriage (one tends to hear this kind of thing in annoying marriage preparation/enrichment talks!), but in point of fact we usually experience it as an irritating difference, pure and simple.

Another example emerges out of our different families of origin. I was raised in a family governed by the principles of reward and punishment with very little unconditional affirmation. The classic "first-born" child, I was raised to be re-

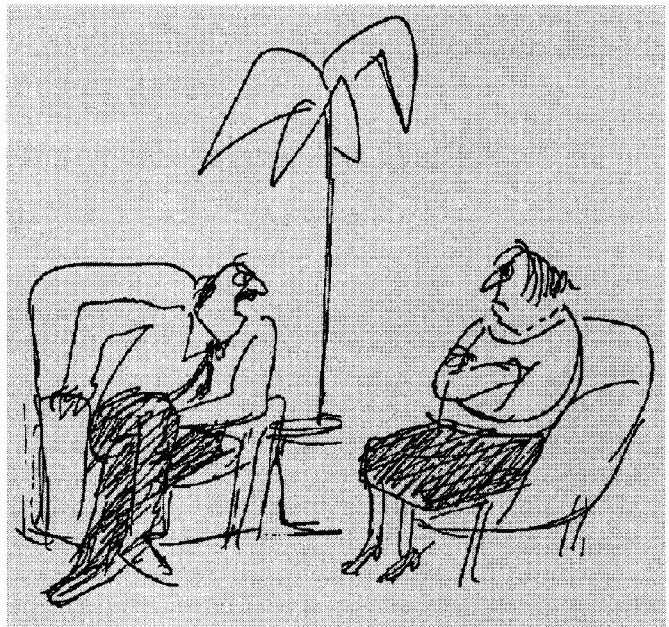
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sponsible and to perform in order to obtain my parents' approval. Yet I was first attracted to Diana because she did not seem much interested in my accomplishments. I was intrigued by the possibility that she saw something deeper within me. Since we have been married, however, I have often found myself looking for her approval and affection as if she were my parent. When she refuses to respond in that way I become wounded and can be reduced to adolescent pouting. Yet it is precisely in Diana's refusal to conform to the emotional expectations I brought into our marriage that our marriage becomes salvific for me.

The vocation of marriage is an invitation to be stretched, drawn out to an emotional and relational "far country." There is a biblical term for what can happen here, *kenosis*. Saint Paul used the term to describe what it was for Christ to abandon all divine prerogatives in order to enter fully into the experience of being human. For those of us who fulfill our baptismal call to follow Jesus in and through the sacrament of matrimony, *kenosis* is the call to a self-emptying or dying to our needs, hopes, and expectations. This is one of the great secrets of marriage—a relationship shamelessly marketed for the hope of intimacy it offers, in fact, confronts us with the shocking otherness of our spouse. One's marriage partner is not a cipher to be decoded but an inscrutable person to be embraced as mystery. The alternative to this acceptance of each other's individuality—and God knows I have made occasional forays down this road—is a venomous bitterness and resentment that ultimately dooms the marriage. Marriage, like all sacraments, is paschal to the core and consequently it is as much about dying as it is about new life. We do not get much of this reality on television. There is plenty of marital dying, to be sure, but it is usually a foreshadowing of some quick marital exit. Paschal "dying" is an altogether different matter.

Similarly, the children also call me to a "dying." I derive an almost inexhaustible delight from our children, yet I am easily overwhelmed by the emotional demands of parenting. I keep trying to "manage" the relationship with my kids the way I do with my students. Why can't I establish parenting office hours? Yet it is not just the chaos of a noisy household and the emotional demands placed upon me by four growing boys that call me to a relinquishment of self, it is the children themselves. Whatever Jesus meant when he suggested we must imitate the children, it had nothing to do with angelic innocence! I love my children in ways that can never be put into words, but there is no hiding the fact that they are imperfect creatures, capable of the same pettiness, resentment, and mean-spiritedness that sets us adults to warring. I am learning, haltingly, to seek out in snatches of prayer and solitude an inner equilibrium to ground me amidst a hurricane of youth and emotion and chaos beyond my control. *Kenosis*, again.

Like most parents, I find myself projecting onto my children a lifetime of my own insecurities. I become frightened



"Dammit, I didn't say **all** *marriages were made in heaven! I only said* **some** *marriages are made in heaven!"*

that I am passing on some quasi-genetic personality flaw that (please God, if I could just have a bit more time!) I have not yet purged. Yet the vocations of spouse and parent simply do not wait while I "work things out." Here the kenotic movement is mostly one of letting them be. If I am honest with myself, there is a hubris in overestimating my impact on their still young lives. For they too are sturdily, resiliently other, a mystery unfolding that I may feel compelled to nudge along but can never wholly direct.

Indeed, the children shape me as much as I shape them. Exuberant in play, fierce in anger, yet, paradoxically quick to forgive, I see in my children an emotional clarity that has long since become jumbled and even duplicitous in me. My son Brian has a temper that I keep trying to attribute to his mother's side of the family! When I deny him a request, I am often startled by the emotional force of his anger. Yet ten minutes later he will be sitting on my lap telling me about a school project undertaken with his favorite preschool teacher. From a distance I gaze upon my children and long to know the "cleanness" and purity of their emotions. I lack the confidence in my own emotional life to dare to give it such open and honest expression. And, yet, there are moments when I shed my status as an emotional bystander—wrestling with boys or singing a song with them in the car—that I think I may indeed be recapturing some great lost thing.

After eleven years of marriage I now realize that our household is indeed, as my friend Tim so aptly named it, my salvation. Here in this home that we Catholics rightly call an *ecclesia domestica*, the church of the household, I am being drawn to a different place. Here the hammer strikes hot iron often and I flinch as by God's grace I am being forged into something new. □

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

LITURGICAL ARTS

Building churches • the Tridentine Mass • lay preaching

Joseph Schickel • Bill Shuter • William E. Simon, Jr.

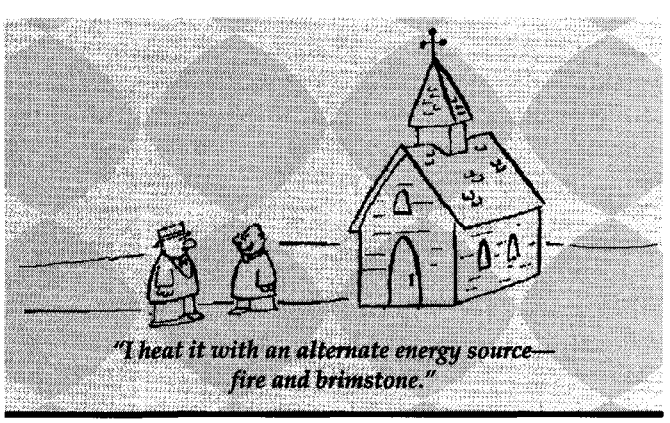
BUILDING CHURCHES

Some months ago I had a spirited conversation with a friend who is a member of a nearby parish—let's call him Al. I have heard him referred to as a "traditionalist" and a "conservative." He is happy to speak his mind either way. He and his wife identify strongly with Pope John Paul II. They refer to the catechism in discussion, have aesthetic taste that is—as we say here in Cincinnati—soooo Cincinnati! They read the *National Catholic Register*, do home schooling, and seem borderline affluent. Al confided to me that the "so-called education program" being "foisted" on the parish in preparation for the building of a new church smacked more of "indoctrination" than education.

A few months later I had a lively talk with an acquaintance visiting from out of state—call her Tina. She worships at her diocesan cathedral, a historic building for which a renovation plan is in the works. I have heard Tina called "liberal," "progressive," and a few other things. Like Al, she is more than happy to speak her mind and she speaks it well. She is single, feminist, an artist, and as repelled by the tang of orthodoxy as Al is drawn to it. Tina reads the *National Catholic Reporter*. She said the "liturgical consultants' education program" underway for the cathedral renovation "process" was really not education at all, but "shallow proselytizing."

That Catholics as seemingly opposite as Tina and Al should find common ground in their opposition to these education programs bolsters my growing conviction that something is amiss in liturgical art and architecture, and particularly in the so called "education programs" and "process" that are now considered the *sine qua non* for enlightened projects.

In "Powers of Persuasion" (*America*, October 9, 1999),



"I heat it with an alternate energy source—fire and brimstone."

Nathan D. Mitchell, director of the Notre Dame Pastoral Center, states that documents like the 1978 *EACW* (*Environment and Art in Catholic Worship*), crafted primarily by the late Robert Hovda, properly belong to the literature of persuasion rather than the literature of legislation. *EACW* embodies some of the best early post-Vatican II principles of liturgical art and architecture. It reads, says Mitchell, "like a poem, a prayer," and is "lean, spare, strong, loving, and wise." On the other hand, Mitchell is not so sanguine about a new draft liturgical document, *Domus Dei*, now being considered by the U.S. bishops: "Although it seeks to persuade without legislating...*Domus Dei* seems to legislate without persuading." I share Mitchell's admiration for *EACW* and his sense that liturgical documents, in general, should persuade rather than legislate. But I think he ignores a certain irony here: namely, that it is *EACW*'s advocates who have contributed to facts on the ground which make the distinction between persuasion and legislation largely meaningless.

Over the past decade, many proponents of *EACW*, perhaps unwittingly, have supported the creation of a new liturgical bureaucracy—in the form of diocesan guidelines and boards of review—that has become increasingly authoritarian in tone and judicial in procedure. Members of diocesan review boards probably do not see their role in this light, but talk to artists, architects, and parish representatives who have gone before such boards and you will get an earful. While the bulk of *EACW* is an exhortation to excellence in liturgical art and architecture, it is the smaller portion, dedicated to technical and specific recommendations, that has captured the attention of review boards. The result has been the production of a plethora of technically correct but banal and uninspired liturgical spaces.

In educational outreach and community consultation, the liturgical bureaucracy has nearly turned *EACW* inside out. In theory, church building projects involve a process that includes town meetings, surveys, and many other opportunities for community input. In practice, the drumbeat of "the people need to be educated" sounds early and often; and this mantra is so broad and amorphous that it is impossible to determine what it means. It is often used to stigmatize opponents (for their lack of piety or refinement), and thus to discourage open discussion of the many important issues that a building project brings to the fore. Has the current consultation process created liturgical art and architecture that deeply explore and powerfully express the unique soul of a worshiping community? Just look about you. The results are dismal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

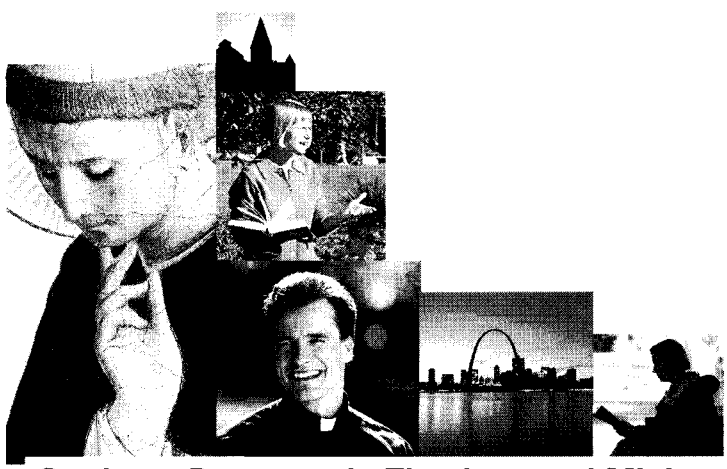
My problem with today's liturgical bureaucracy is that it advances measurable technical goals at the same time it diminishes the more essential immeasurable exhortative ones at the heart of *EACW*. My grandfather, the American stained-glass artist Emil Frei, once remarked that a board of review eliminates the worst and the best in art and architecture. My own experience has been that bureaucracy and art are natural adversaries. Thanks to the current liturgical bureaucracy, the wonderfully paradoxical duality of local and universal in Catholicism—with its great potential for an almost infinite variety of rich artistic expression—has been nearly lost in the United States in favor of a sterile and homogeneous "American" vision, one created by committees of liturgists at academic conferences and then imposed on local communities through the so-called "education" process.

When I raise these issues with diocesan liturgical staff, they generally admit that the overall quality of liturgical art and architecture is mediocre. But they continue to favor diocesan review structures because, "we can't have another Saint Disaster in this diocese." Again and again I have heard the sad story about how Saint Disaster did not meet the requirements of *EACW*, that the bishop was upset, and that this must not happen again. So I find myself shaking my head both yes and no when Mitchell, using *EACW*, takes *Domus Dei* to task for emphasizing mechanics over mystery. I agree with him that *EACW* intended just the opposite, but, as implemented, it is an imperfect tool for critiquing the new draft document. Pope John Paul II's *Letter to Artists* (*Origins*, May 6, 1999), strikes a deeper note. As in *EACW*, its emphasis is exhortative and encouraging, not technical. It calls us to ponder the profound relationship between goodness and beauty. It makes no reference to boards of review or other bureaucratic structures to advance its goals.

The skepticism and concern that Al, Tina, and many others have about the "education" they have undergone is, for me, a sign of hope. It is appropriate that the laity should take an active, perhaps even leading, role in the movement for cultural and liturgical renewal in the church. Real education, like art, does not exist by legislative, judicial, bureaucratic, or clerical fiat. It has its own authority.

Of course, there is risk in moving away from the bureaucratic model the American church has embraced. There will be less control, less uniformity. Some projects will be downright bad. But let's admit it, more than a few are downright bad now. (I even question whether my grandfather was right about bureaucracy preventing the worst!) Still, the potential for improvement and innovation would seem to outweigh the risk by far. In a recent column (*Worship*, July 1999), Mitchell calls for a "vernacular" architecture in our worship spaces: "We...experts," he writes, "do not like the idea that ordinary, uneducated people may have ideas—good ideas—about how to shape ritual space, about how to create architectural environments that are truly hospitable to the community that inhabits them." Amen!

Who do you say that I am?



Jesus invited his disciples to serve the Gospel. If you are exploring a call to ministry, we invite you to consider Aquinas Institute of Theology.

3642 Lindell Boulevard
St. Louis, MO 63108
email: aquinas@slu.edu
www.ai.edu

Contact the Admissions office
800-977-3869
314-977-3869

Graduate Programs in Theology and Ministry:

- Master of Divinity
- Master of Arts in Theology
- Master of Arts in Pastoral Studies
- Master of Social Work/ Pastoral Studies (Dual Degree)
- Doctor of Ministry in Preaching
- Graduate Certificate in Spiritual Direction
- Graduate Certificate in Pastoral Care
- Sabbatical Program
- Summer Preaching Institute

Aquinas INSTITUTE OF THEOLOGY

Generous Financial Aid Available

Located on the campus of Saint Louis University

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

With less bureaucracy, the art and architecture of our worship spaces would be far more diverse, creative, and authentically local. A wider variety of rich, artistic expression—called for in *EACW* and welcomed in the *Letter to Artists*—would be given freer rein. We need to emphasize more both the local and the universal, to throw off the false security of bureaucracy, and to take the risks required for cultural renaissance and spiritual revival in our time. It may mean that the weeds and wheat will have to grow along-side one another for a while. That's better than living in a desert. □

Joseph Schickel *is a project facilitator for the Schickel Design Company and a former member of the Worship Commission of the Archdiocese of Cincinnati.*

THE TRIDENTINE MASS

Recently, for the first time in more than thirty years, I had an opportunity to attend the Tridentine Mass of my youth. It was celebrated at a parish church in Flint, Michigan, by the pastor of the university chapel in Ypsilanti of which I am a member.

The Mass left me with a set of strong but conflicting impressions. Of course, some of my impressions are personal or peculiar to Catholics of my generation. For the first half of my life, the Tridentine Mass was the only Mass I knew. What to younger Catholics today might seem strange and perhaps alienating, impressed me at the Flint parish as familiar and even reassuring.

Personal associations aside, I was struck by the power of the old liturgy. Even nonbelievers like Carl Jung have acknowledged that the Tridentine Mass is a solemn rite of extraordinary power. The very entrance of the priest, bearing the veiled chalice and paten and preceded by servers, announces that an action of extraordinary importance is about to be reenacted. It may be reenacted daily, but it is no everyday action. From the repeated allusions to offering, oblation, and victim, it becomes clear that the action is a sacrifice. By its nature the Mass is always a sacrifice, but its sacrificial character is more insistently affirmed and articulated in the Tridentine than in the present rite.

The present Mass is a good deal shorter than the Tridentine rite. The inessential accretions of centuries have been removed. Inessential they may be, but many of the omitted parts were beautifully apt and of great devotional value. I'm thinking, for example, of the priest who may have celebrated Mass every day for forty or fifty years introducing each Mass with the psalm "*Introibo ad altare Dei*" (I will go unto the altar of God) and of the response of the server (who was always an altar boy): "*Ad Deum qui laetificat juventutem meam*" (Unto God who giveth joy to my youth). Or of the imposing coda with which the old rite invariably concluded, those magnificent opening words of the Gospel of John: "*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.*"

Latin, of course, is the language of the Tridentine rite. Most of my older Catholic friends are grateful for the change from Latin to the vernacular, and most of the younger Catholics I know take the English Mass for granted and are unable to imagine attending a liturgy in a language other than the one they speak. A vernacular liturgy has much to recommend it, but there are several things still to be said for Latin. If eloquence is a quality we ask of the public prayer of the church, it must be acknowledged that the contemporary English version is lacking in rendering either the exaltation or the concision of the climax of the *Gloria*, "*Quoniam tu solus sanctus. Tu solus Dominus. Tu solus altissimus*," or the so-called Common Preface, "*Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates.*"

Hearing the Mass in Latin rather than in English, we are also reminded that we are as intimately associated with the generations of earlier Christians who once celebrated it as we are with the present generation, that the church is very old as well as perennially young. As the church existed before the formation of modern nationalities, so Latin, the language it officially adopted, preceded the tongues we speak today, a number of which it mothered. Because it is no longer in colloquial use, Latin, like ancient Hebrew and ancient Greek, is said to be a "dead" language. To be sure, every human language is, in fact, mortal, subject to modification and change and destined at some point to perish. But precisely because it is no longer a "living" language, ecclesiastical Latin has, in a sense, passed beyond the reach of change and enjoys a linguistic immortality that renders it a particularly suitable idiom for a liturgical action instituted by Christ and repeated by the church "until he comes again."

Probably the most striking difference between the Tridentine and the present rite is the position of the priest, who, in the Tridentine ritual, faces the altar away from the people rather than toward the community. Nothing seems stranger to younger Catholics. Even an older Catholic friend remembers the priest as "turning his back to us." Certainly, I do not remember thinking of it that way at the time. That priest and people faced in the same direction signified to me that they were engaged in a common action, because people engaged in a common action focus their attention on that action, not on each other. In the case of the Mass the people assemble and, led by the priest (*in persona Christi*), approach the throne of God together. I recall reading a poem in college by Charles Péguy in which God describes his vision of prayer. It reminded me of the Mass:

> Just as the wake of a beautiful ship grows wider and wider until it disappears and loses itself,
> But begins with a point, which is the point of the ship itself.
> So the huge wake of sinners grows wider and wider until it disappears and loses itself,
> But it begins with a point, which is the point of the ship itself, and it is that point which comes toward me,
> Which is turned toward me.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

I've also heard the Tridentine Mass described as a "one-man show." My impression is precisely the opposite. I never thought the Tridentine rite theatrical, but the first time I attended the present rite my initial impression was that the sanctuary had been turned into a stage, the congregation into an audience, and the priest into the star performer. I did not envy the priest his position. It is difficult not to be self-conscious when all eyes follow your every gesture, and the impulse (a naturally human one) is to perform, to win the approval of an audience. I'm impressed that many priests resist the temptation. With time I've grown accustomed to the present rite, but I still remember fondly the days when the irritating personality or the exasperating mannerisms of a less than amiable priest could be so readily obscured by his sacredotal function. One lesson at least I have retained from my earlier experience of the Tridentine rite: Catholics, unlike many of our fellow Christians, place (or should place) more importance on the office of a priest than on his personality.

The Tridentine rite I attended in Flint was unchanged in every respect from the Mass of my youth and yet it impressed me as radically different. Too much has intervened. The very name by which we refer to it is significant. In my youth we never spoke of the Tridentine rite but spoke only of the Mass. There was no other. The meanings we attach to things depend largely on their context. An institution or convention may remain itself unchanged, but it is invested with a different meaning after its context is altered. At one time the conventional letter salutation employed when writing to a business person whose name was unknown was "Dear Sir." The same salutation would resonate very differently today, when it is almost as likely that the recipient will be a woman. When I began my teaching career years ago, I was told by my supervisor to address students as "Miss Smith" or "Mr. Jones," in order to convey that they were no longer high-school students but college-age adults. But now that formal modes of address have grown virtually obsolete even in the workplace, a professor who still held to that practice would succeed only in conveying that he is eccentric as well as unfriendly or remote.

Something analogous has occurred over time with the Tridentine Mass. It has become impossible to experience it without contrasting it mentally with the form of the Mass with which we are more familiar. Purely by virtue of contrast, it has become more formal and hieratic than it formerly seemed. For example, after so many years of community participation, I couldn't but feel that the servers at the Flint Mass were usurping a role that was properly the assembly's.

I regret to report that even my beloved Latin has lost much of its associative power for me. In my youth, the Latin of the Mass served as a sign of the church's universality. I was told that wherever I went in the world the Mass would be celebrated in the same language, and on my first trip to Europe I found that to be true. My understanding of the sermons I heard was imperfect, but the words of the Mass itself were the words I knew from my childhood in Brooklyn. The Latin words I heard in Flint were still familiar, but I knew they were not the words being heard in the parish churches of France, of Brooklyn, or even of Ypsilanti. The Latin of the Mass still reminds us that the church transcends time, but it no longer reminds us that it also transcends place. It still signifies that the church is the same *semper* (always), but it has been deprived of its capacity to signify that it is the same *ubique* (everywhere).

Before driving to Flint, I looked over the readings for the day, which, according to my lectionary, was the twenty-third Sunday of ordinary time. But at the church I visited it was the fifteenth Sunday after Pentecost, which employs quite different readings. My first thoughts were of our dear pastor, who had celebrated an earlier Mass in Ypsilanti and who therefore had to prepare two quite different homilies. On reflection, however, I recognized that this difference in readings focused my vague sense of dissatisfaction with the Tridentine rite. Like many other Catholics, I consult the lectionary readings for the day in order to participate in the spirit of the liturgy even when I cannot attend daily Mass. The use of readings other than those in the present lectionary impedes the communality of worship the lectionary was designed to foster. It seems particularly unfitting at a time in which Catholics and other Christians are moving in the direction of sharing a common lectionary. That I should be

Butterflies

Enough with these ideas
about a heart holding love.
That dumb, stumbling muscle
knows nothing. In the stomach,
butterflies churn and clarify love.
Their iridescent wings
beat along the esophagus,
dusting the lungs, flustering
the larynx so no one can speak.
Each exhale propels wing dust
into the air between lovers,
and in fresh sun the butterfly dust
identifies and defines
the atmosphere between them.
Love eats air, not blood. Down
with the thudding machine.
That heart catches nothing.
The lung and gut hunt love.

Ethan Gilsdorf

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

able to refer to last Sunday's readings when speaking with my Episcopalian or Lutheran friends but not when speaking with fellow Catholics who have attended the Tridentine Mass can only be described as perverse.

Revisiting the Tridentine Mass left me with strong but conflicting impressions. In every gesture, prayer, and rubric it was the same Mass I knew in childhood, and yet in another sense it was not at all the same. Unwilling to sacrifice either the Tridentine or the present rite, I found myself imagining a form of the Mass that combined the most admirable qualities of each. But I quickly abandoned the fantasy. Such a construction would amount to a *tertium quid*, some third thing that would satisfy neither those who wish to restore the Tridentine Mass in the name of tradition nor those who wish, also in the name of tradition, to preserve the present rite. It would only add to the list of issues about which Catholics disagree. The form of the Mass may undergo further modification in the future, but I'm happy to entrust the task of modifying it to those who can speak for the the universal church, which, to borrow a phrase from Wordsworth, "moveth all together, if it move at all." □

Bill Shuter *is a professor of literature at Eastern Michigan University in Ypsilanti.*

LAY PREACHING

Thirty-five years after the close of Vatican II, the role of the Catholic laity remains generally underdeveloped and underappreciated. A tremendous pool of talent and energy inhabits our pews every Sunday, waiting to be summoned. And since the end of the council, the need for active laity has only increased.

Vatican II urged priests to "discover with the instinct of faith, acknowledge with joy, and foster with diligence the various charisms of the laity." Further, the council called on the entire church to evangelize the modern world through renewal of the laity's role. It affirmed that the laity, by virtue of baptism, are entitled to hold office in the church and that they are expected to speak *to* the world from *within* the world. And strong canonical support for increased lay participation has emerged since the council as well. For a variety of reasons—primarily the baptismal mandate, but also, for instance, the alarming decline in religious and priestly vocations—there is today an urgent need to form laypeople for specific responsibilities.

"If a four-and-a-half-hour sermon isn't a **sin,** *I don't know* **what** *is!"*

The purpose of this short article is to focus on one initiative, lay preaching, as an opportunity for effective lay participation in spreading the gospel. Jesus' charge to his disciples to "teach all nations" was not an exclusive franchise awarded to the Twelve. On the contrary, each person has specific claims by virtue of baptism and the power of the Spirit.

For the first five hundred years of the church's history, the laity were permitted, even encouraged, to preach. Since that time, however, church fathers have generally opposed it, sometimes vociferously, as with Leo the Great in the fifth century. The Fourth Lateran Council (1215) banned it outright, a ban that was reaffirmed at the Council of Trent in 1545. More recently, the 1917 Code of Canon Law stated that the laity were forbidden to preach, and that the charism or "faculty" to do so was restricted to priests and deacons. Of course, this necessarily precluded the possibility of women preaching.

The reasons for the prohibition were complex—a confluence of political, social, cultural, and ecclesiastical objections—and, no doubt, this complexity and its long history require today's advocates for lay inclusion to approach the issue with a humble spirit. But the landscape has changed dramatically in recent years. Not only have the needs of the church and the world deepened, but also Vatican II and the papacy of John Paul II have underscored the theological emphasis on the gospel mandate that all the baptized preach to the ends of the earth.

Canonically, important new guidelines on lay preaching were laid down in the 1983 revised Code of Canon Law. The new code effectively repeals the prohibition of the 1917 code. Canon 759, for example, underscores the role of the laity as envisioned by Vatican II. It states: "In virtue of their baptism and confirmation, lay members of the Christian faithful are witnesses to the gospel message by word and by example of a Christian life; they can also be called to cooperate with the bishop and presbyters in the exercise of the ministry of the word." And canons 762 through 772 specifically focus on the subject of lay preaching, with canon 766 explicitly reopening a door that had been closed for centuries: "Laypersons can be admitted to preach in a church or oratory if it is necessary in certain circumstances or if it is useful in particular cases according to the prescriptions of the conference of bishops and with due regard for canon 767, 1."

In interpreting this last provision, two outstanding contemporary canonists, James Coriden (*The Code of Canon Law*, Paulist Press) and John Huels (*More Disputed Questions in the Liturgy*, Liturgy Training Publications), maintain that while the homily itself is reserved to a priest or deacon, when "necessity or usefulness require it" laypersons are authorized to preach, even within the context of the Eucharist. Lay preaching is also approved at other gatherings: during

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

parish missions, at retreats, and at small-group sessions. There is historic precedent for these, not only in the early church but also in the period following Vatican II.

Thus, there would appear to be a compelling, practical logic to promote lay preaching in the church. The laity are particularly suited to witness the gospel to inactive Catholics. This is because the laity can speak about their faith from the experience of their work, creativity, prayer, and relationships. And they can do so without the sometimes off-putting trappings of religious garb and Roman collar.

A critical issue remains, however: Who will form and prepare these lay preachers? This is not a new issue, for it has always applied to the training of bishops, priests, and deacons as well. But a special effort will be required if lay preaching is to bear fruit.

A number of programs have been initiated in this country to address the need. One is the Catherine of Siena Institute in Seattle, Washington. Founded in 1997 by Michael Sweeney, a Dominican priest, it has developed innovative, parish-based programs to enable Catholics to discern God's call in their lives. Through its "Called and Gifted" workshops, local parishes are visited by teams that help individuals discern their calling to spread the gospel. The institute then offers an eight-week, in-depth follow-up, "Extended Gifts Discernment Program." Since the institute's inception three years ago, over forty-seven hundred laypeople and clergy have participated in these workshops, representing fifty dioceses in six states and three foreign countries. A similar program is conducted by The Leaven Center, a national training and formation ministry based in Eden Prairie, Minnesota. Both programs are parish-based and parish-focused, committed to addressing the issues and concerns facing the church today at the local level, and both have gained ecclesiastical approval.

Despite these successful initiatives, and despite the need for greater lay participation, some Catholics will resist change in the traditional roles of priest and people. As a layperson who has preached on numerous occasions—at the 1999 Religious Education Conference, the largest convention of Catholic leaders throughout the country; the twenty-first Dominican provincial chapter in San Francisco; and at my own parish, Saint Monica's, in Santa Monica, California—I would say to these fellow but hesitant Christians: Don't believe in us. Rather, put your trust in the Christ within us and in the approval of the church, through the explicit support of Canon Law. As you do, look to the church's pressing needs and to the benefits greater lay involvement can bring. Millions of laymen and laywomen stand ready to bear witness to the gospel. Lay preaching is an important opportunity for the church to further that witness. It should be encouraged and celebrated. □

William E. Simon, Jr. *is a business executive, lawyer, and philanthropist.*

The Society of Mary (Marianists),
The Daughters of Mary Immaculate,
And The Marianist Lay Communities
Gratefully Announce
The Beatification of their Founder,

WILLIAM JOSEPH CHAMINADE

Apostle of the Laity and of the
Transformation of Society Through Education.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Paul Baumann

THE WISDOM OF THE AGED

'Shower' & 'Space Cowboys'

China, we read every day, is in the midst of convulsive economic change, change that is altering that vast nation's geographical as well as social and political terrain. Zhang Yang's new film, *Shower*, takes us behind the dizzying export statistics and the tales of Dickensian factories to tell the story of how one family deals with economic and social forces that seem as inexorable as time itself.

Shower opens with Da Ming (Pu Cun Xin), the film's pensive protagonist, entering a phone booth-like shower stall on a busy city street. Inside he is sluiced, scrubbed, massaged, rinsed, and blown dry with the automated precision associated with a modern car wash. Welcome to the new China, where every traditional human need can be catered to efficiently, cheaply, and impersonally, thanks to the efforts of a million eager entrepreneurs.

Da Ming, always dressed crisply in a white shirt and pressed pants with cell phone at the ready, is one of the young men who make China hum to the fast-paced tune of "progress." Like countless others, he has gone "south" to make his fortune. A postcard from his younger brother Er Ming (Jiang Wu) brings him back to Beijing to check on his elderly father's health. The father, known as Master Liu (Zhu Xu), runs a dilapidated bathhouse in a rundown section of the city. Er Ming, who is mentally retarded, works alongside his father, the two often cavorting more like siblings than father and son. Reimmersed in this intense domestic setting, Da Ming exudes a college freshman's disdain for his family's parochial existence. Life in the tumbledown bathhouse seems hopelessly anachronistic. The father's solicitous attitude toward his customers appears almost craven and the younger brother's guffawing antics pathetic. Seeing that his father's health is good, Da Ming is anxious to return to the world that is reshaping every aspect of Chinese society beyond the bathhouse.

Events conspire to keep Da Ming in Beijing longer than he wants, and in doing so reconnect him to his family in profound and touching ways. The day-to-day life of the bathhouse, with its devoted customers and intimate, hands-on rituals, reveals a whole other side to life, a side that rarely shows up in economic statistics or celebrations of economic progress. The bathhouse is, in fact, the center of a community, a place where gossip is exchanged, games are played, and essential social bonds forged. Master Liu is not burdened by his menial labors but sanctified by them. "The water not only washes your body but also your soul," he testifies. In its easygoing and whimsical way, *Shower* reveals why the bathhouse matters and why modern convenience can only destroy the social meaning of Master Liu's vocation.

Far from being a servile presence, Master Liu is respected and trusted by his customers, adored by his needy younger son, and sure of his own worth. "Whenever I see an old customer I am happy," he explains. "They are still special." With the wisdom of someone who has known want and deprivation, the father is grateful for what he has: "I can eat. I can sleep. And I can work." When three young toughs assault a bathhouse customer who owes them money, Master Liu stands up to them with quiet dignity. Not in my place, he tells the intruders. In the numinous world of the bathhouse, even the local thugs recognize the deeper order of things.

Shower's poignant revelations emerge effortlessly in a film suffused with gentle, funny moments; the best is one that touches on the universal appeal of singing "O Sole Mio" in the shower. The near universality of director Zhang Yang's story also makes itself strongly felt. Countless American movies and novels have depicted the lives of young men or women who move beyond an ethnic or working-class enclave into a bigger and more cosmopolitan world. What one generation considers the very definition of success—a steady job and a roof over one's head—the next often finds constricting, if not suffocating. Will the relationships and values that nurtured us in one setting sustain us in the next? Reconciling such disparate worlds is never easy, and *Shower* comes close to settling for an easy, sentimental answer. Not all virtue resides in the renunciation of new things. The old loyalties can be quite manipulative in their own way. But certain human truths do abide, especially if they can be expressed with laughter, and *Shower* reminds us of the moral necessity of simple things like shared food and manual work and the care of those who cannot care for themselves.

Precious little is simple about space travel. From charting a course out of the earth's atmosphere and back again, to the engineering feats involved in designing and building rockets and vehicles like the Space Shuttle, the exploration of outer space is surely one of the most technically esoteric enterprises ever to fall under the "adventure" category. Not long ago exploration didn't require much more than a dog sled, a compass, a modest stake, and a whole lot of gump-

Wrinkled flesh

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion. Today you need a Ph.D. or two and several multibillion-dollar industries behind you.

How do you make something so inherently complex intelligible and dramatically compelling on the big screen? *The Right Stuff* and *Apollo 13* put personalities, personal conflicts, and the threat of catastrophic failure center stage. Clint Eastwood's *Space Cowboys* tries to do the same, but the personalities are caricatures and the catastrophe wholly contrived.

Let me confess at the outset that I am something of a Clint Eastwood fan, and was one long before *Unforgiven* won Eastwood an Oscar and promoted him to the status of the thinking man's gunslinger. But Clint without a gun is a bit like George W. Bush without a smirk: you just feel you're not getting the real thing. In *Space Cowboys*, Eastwood, who also produced and directed the film, stars as Frank Corvin, an expert test pilot and engineer whose conflict in the late 1950s with an Air Force superior ruins his chances of becoming one of the first astronauts. Fast-forward forty years and we find Corvin, still fit but very wrinkled, whiling away his retirement in sunny California. Improbably, his old nemesis Bob Gerson (played with Simon Legree-like subtlety by James Cromwell) is still at NASA. The post-cold-war world finds Gerson suspiciously working hand in hand with the Russians. His immediate problem is stopping a Russian satellite from losing its orbit and falling to earth. Why the satellite cannot be allowed to disintegrate on reentry and how it ended up with a guidance system designed by Corvin in the 1960s is never adequately explained. Needless to say, not all is what it appears to be. But in refusing to provide any logical reasons for the satellite rescue mission soon to be mounted, the film squanders all plausibility and suspense.

Gerson needs Corvin's help to fix the satellite, but Corvin agrees to help only if NASA sends him and his old Air Force cronies into space. If John Glenn could be sent up at seventy-seven, Corvin reasons, why can't he and his fellow sexagenarians? Corvin gleefully assembles his team of senior citizens, which includes James Garner, Donald Sutherland, and Tommy Lee Jones. All of these wizened actors are put through their paces in preparation for the flight, and the banter and macho camaraderie are appealing enough if you take to that sort of thing. Unfortunately, Sutherland plays a pony-tailed satyr of only limited charm, and Garner, who is a fine comic actor, is never really put to work. Eastwood and Jones are the only ones given anything vaguely interesting to do, with Jones stealing most of the scenes—no easy task even when Eastwood is feigning sleep.

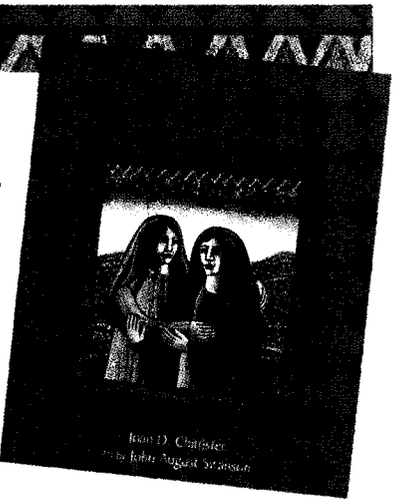
Once beyond the earth's atmosphere things get dicy as the all-too-lovable codgers encounter the deadly surprises Gerson has placed in their extraterrestrial path. All of this culminates in the absurd picture of Tommy Lee Jones strapping himself to a mammoth rocket and shooting off to the moon. Think of Leonardo DiCaprio swimming home with the Titanic in tow. Even Eastwood's charisma isn't strong enough to keep this ship afloat. □

The Story of Ruth

Twelve Moments in Every Woman's Life

JOAN D. CHITTISTER

Art by JOHN AUGUST SWANSON



"These pages shimmer. Lush, warm colors and patterns together with piercing, prophetic words summon the heart to behold an enduring image of fidelity."
— MICHAEL DOWNEY

"An easy, wise, and instructive lens through which to view one of the gems of the Hebrew Bible. So creative and engaging, *The Story of Ruth* is in the highest Jewish tradition of reading 'between the lines' of scripture. . . . It should be required reading for Christians and Jews, women and — above all — men."
— RABBI LAWRENCE KUSHNER

"I found myself engaged, challenged, and moved from the first pages. These reflections about loss and change, about isolation and empowerment, are both realistic and liberating."
— ROSEMARY LULING HAUGHTON

"With characteristic wit and spitfire, Joan Chittister has written a book for anyone challenged by loss, change, aging, or invisibility. Basing her reflections on the lives of two marginal biblical women, she reveals their central roles as mothers of faith and dares all their descendants — both daughters and sons — to follow their lead."
— BARBARA BROWN TAYLOR

ISBN 0-8028-4742-0 · 104 pages · 12 color artworks · hardcover · $28.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

0039 WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The great 'inopportunist'

Lord Acton
Roland Hill
Yale University Press, $39.95, 523 pp.

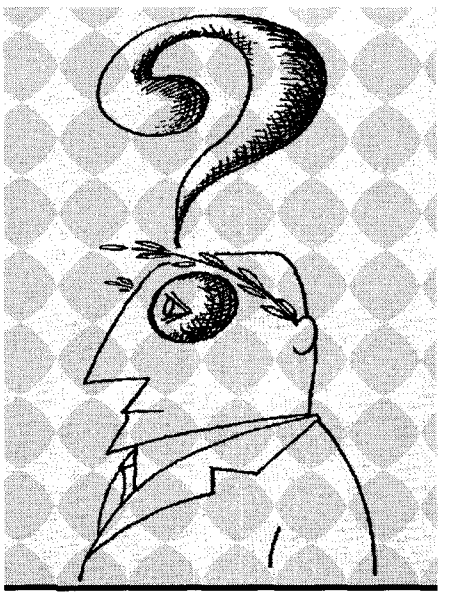
James Finn

Queen Victoria's long reign extended from 1837 to 1901. Born three years before Victoria's ascendancy and dying a year after she died, Lord Acton was undeniably a Victorian. Equally undeniable, he was an eminent Victorian, whose enigmatic greatness is only now being fully measured. He was "a sincere Catholic and a sincere liberal," as he described himself, at a time when liberals looked askance at Catholics, who returned the favor. With no earned degrees and not a single book to his credit, he became the esteemed Regius Professor of History at Cambridge. Mandell Creighton said he was the most learned person in England. (It was in a letter to Creighton, whom he was taking to task for not judging the Inquisitors strictly enough, that Acton wrote the often misquoted: "Power tends to corrupt and absolute power corrupts absolutely.")

A reluctant and bored member of Parliament, Acton was a long-time friend and close advisor to William Gladstone, the Liberal prime minister. Asserting that his religion meant more to him than his life, at one point he risked being excommunicated. He was deeply skeptical of concentrated power in church or state, and insisted on making strict moral judgments on historical actors—monarch, emperor, or pope. He did not fit comfortably into his own time. After the horrors of the twentieth century and after Vatican II, there is a sense in which he can speak more directly to us than he did to his contemporaries.

Gertrude Himmelfarb's *Lord Acton: A Study in Conscience and Politics*, which she termed a biography of a mind, has generally been regarded as the most subtle and incisive study of this complex man. Since 1952, when that book was published, however, much more material has become available. Roland Hill, who has written extensively on Acton, has used it to present a rounded portrait, including Acton's social and family life.

It was said of John Emerich Edward Dalberg-Acton—to give his full and illustrious name—that he had read everything worth reading and that he had met everyone worth meeting. Hyperbole, of course, but it points in the right direction. Acton was a true cosmopolite who was equally at home in England, France, Germany, and Italy, and in each country he had relatives of exalted position. (It was said of him, according to Himmelfarb, that at home he spoke English with his children, German with his wife, French with his sister-in-law, and Italian with his mother-in-law.) His close connections were to afford him easy and early entry into the highest circles of his time—intellectual, social, political, and ecclesiastical.



Acton's early education was shaped by Monsignor Felix Dupanloup, Father (later Cardinal) Nicholas Wiseman, and Ignaz von Döllinger. Each of these three played a prominent role in the Catholic life of his respective country—France, England, Germany—and each would play a notable role in Vatican I. The lives of these men would, by themselves, constitute a good history of mid-nineteenth-century Catholicism in Western Europe. It was under Döllinger's discipline that Acton learned to consult primary sources and archives, determined to be a scholar-historian, developed a lifelong passion for liberty, and began the collection of books that led to his seventy-thousand-volume library.

When he reached his twenty-first year he took charge of an inherited six-thousand-acre estate at Aldenham, which had been run by his stepfather, Lord Granville. He consulted John Henry Newman about how, as the new squire and a Catholic, he should propose the obligatory loyal toast. Newman replied that it might be best to avoid the subject of religion altogether; that he should respect the Queen's good family life, but enthusiasm might be difficult "knowing how opposed she is to the Catholic religion." At Lord Granville's urging Acton then made a trip to America, where he met among others, Orestes Brownson, Archbishop John Hughes, Henry Wadsworth Longfellow, and the U.S. secretary of state, and where he deepened his interest in American history. This was followed by a trip to Russia, where Granville was to represent the Queen at the coronation of Tsar Alexander II. Acton was assigned the task of finding suitable living quarters for the extensive English delegation and a palace suitable for balls, parties, and dinners for up to seventy. He

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

next went with Döllinger to Rome, where he met Italian rationalists and high ecclesiastics. He had three audiences with Pius IX, the last alone. They discussed the new Parliament and what English Catholics could expect. Acton saw little evidence of real ability in the pope, found him "less banally good-natured" than his pictures suggested, and noted that he did not speak French well.

Acton returned to England at the age of twenty-three with high energy and a clear purpose. Agreeing with Newman on the value of educating English Catholics, Acton planned on introducing them to some of the ideas that were renewing European Catholicism and to do it through fair, impartial, but morally informed journalism. Periodicals were then the prime means of communicating ideas among the informed and cultured elites. But the times were not propitious for the young man. The Oxford Movement had brought highly educated Anglicans into the Catholic church, but the associated Catholic renewal had not penetrated deeply the insular, parochial attitudes of most English Catholics. In both England and Rome there were divided calls for reform. The Papal States had been attacked. In 1849 a Roman Republic had been proclaimed and with it the end of the church's temporal power. This engendered great debates about the concept of the temporal power of the papacy, support of which became a test of Catholic loyalty.

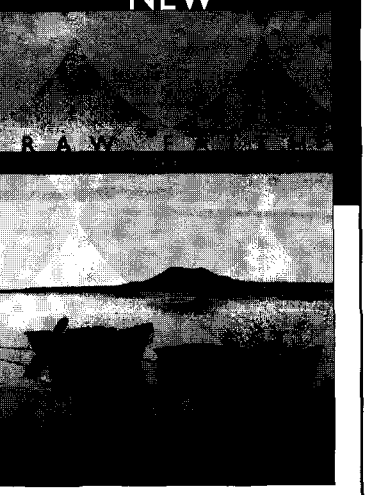
The English hierarchy was not disposed to have a Catholic layman instruct other Catholics in affairs of the church, and the ordinary Catholic was inclined, submissively, to agree.

Under these unfavorable conditions, Acton nevertheless edited two periodicals that were highly praised by many informed readers, including Matthew Arnold—but not by English Catholic church authorities. With the support of Newman and an intellectually distinguished staff, Acton took over *The Rambler*, an already controversial journal soon made even more so, and roused the fury of church authorities. Nicholas Wiseman, now cardinal, forced the resignation of Acton and fellow editor Richard Simpson.

Most spirituality is about the voice of God.
John Kirvan writes about God's silence.

Most spirituality is about the presence of God.
John Kirvan writes about God's absence.

NEW



R A W F A I T H

NURTURING THE BELIEVER IN ALL OF US

by John Kirvan

Raw Faith, a companion volume to ***God Hunger***, is a highly personal journey in the "good company" of the great "apophatic" mystics: Christian, Jewish and Islamic.
In fifty theme-centered meditations and prayers readers are given an opportunity to understand better and more deeply their own journey by reflecting on the faith experiences and insights of those who have traveled this way before.

Raw Faith
ISBN: 1-893732-18-5 / 192 pages, 5"x7", $12.95

God Hunger
ISBN: 1-893732-03-7 / 192 pages, 5"x7", $12.95

Both books are SORIN BOOKS Publications
distributed by Ave Maria Press

Ave Maria Press books are also available from your local bookstore or AMP ave maria press
PO Box 428 ~ Notre Dame, Indiana 46556-0428
Ph: 1-800-282-1865, Ext. 1 ~ FAX: 1-800-282-5681 ~ E-Mail: avemariapress.1@nd.edu
In Canada: Order from your local bookstore

The Catholic University of America
School of Religious Studies

CARL J. PETER CHAIR OF THEOLOGY

The Catholic University of America announces a search for a Roman Catholic theologian at the rank of Ordinary Professor to fill the Carl J. Peter Chair in the Department of Theology of the School of Religious Studies beginning September 2001.

Carl J. Peter was, for many years, Professor of Systematic Theology in the Department of Theology. A specialist in medieval and ecumenical theology, he also served as Chair of the Department and Dean of the School of Religious Studies.

Applicants must be established scholars in the area of Systematic Theology with a thorough knowledge of the Roman Catholic tradition and a record of teaching and scholarly publication that would allow them to be hired at the rank of Ordinary Professor. Strengths in one or more of the following areas are especially desirable: Ecumenism, Foundational and Philosophical Theology, Historical Theology, especially the Reformation Era. Other areas of competency in Systematic Theology will also be considered. Duties include teaching on the masters and doctoral level, student advisement, dissertation guidance, and service on faculty, school, and university committees.

The candidate's dossier should clearly indicate past and present teaching positions, contain a complete list of scholarly publications, and provide a list of references.

The Catholic University of America was founded in the name of the Catholic Church and maintains a unique relationship with it. The University's operations, policies and activities reflect this foundation and relationship and are conducted in accordance with its stated mission. Regardless of religious or denominational affiliation, all employees are expected to respect and support the University's mission in the fulfillment of the responsibilities and obligations appropriate to their appointment.

Letters of application and nomination should be sent by December 1, 2000 to: Rev. Frank J. Matera, The Department of Theology, The Catholic University of America, Washington, D.C. 20064

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

To save the magazine, they turned it over to the less confrontational Newman. However, when Newman published *On Consulting the Faithful, in Matters of Doctrine*, it was delated to Rome, and he was charged with subverting just authority. This was a blow from which the already dispirited Newman never fully recovered. Acton and Simpson resumed editorship, but when they boldly published Döllinger's views on the temporal power of the papacy, which he described as a historical accident, they were told to declare openly in favor of the temporal power of the papacy or to cease publication. They obeyed the letter of the injunction, closed *The Rambler*, and, with the same editors and the same staff, started *The Home and Foreign Review*. Untamed, the *Review* would refer directly to the son of Paul III (1468–1549), avoiding the customary euphemism of "cousin." And Acton would write: "The Catholic is subject to the correction of the church when he is in contradiction with her truth, not when he stands in the way of her interests." Such actions did not please the church authorities in England or in Rome. When eleven bishops and Cardinal Manning urged Rome to condemn the periodical, Acton gave up the *Review* rather than his principles, and after a few more forays his aspirations of gradually educating his English co-religionists drew to a close.

Acton then turned his attention and formidable energies to Rome and Vatican I. The stage had been set—some said rigged—by Pius IX and his supporters for a favorable consideration of infallibility. There were roughly three factions: the infallibilists, the noninfallibilists, and the inopportunists. Many of the last group supported infallibility but thought it was not a good time to promote it. Acton, then in his midthirties, took it upon himself to be the "minority whip." With high connections, theological acumen, and social skills, plus his ability to cross linguistic and national barriers, he brought a degree of unity to the minority opposed to the declaration of infallibility. His efforts were doomed to failure, however.

Acton had a habit of turning on former intellectual idols and Newman's turn had come. They had worked together over a long period. Acton warmly admired his sermons and would refer to him as "my dear friend." He had even advised Newman on the last chapter of his *Apologia*. But he distrusted Newman's feelings toward authority and thought he had been opportunistic in his handling of infallibility. Subsequently he was to refer to Newman as the "subtle sophist" and to describe him as a "brutal liar, and the artful deceiver." Even Döllinger who, to his deep sadness, had been excommunicated for not accepting the constitution on infallibility, came under Acton's disapprobation.

During these years of almost frantic activity, Acton had, after a long siege, married Marie Arco. (Hill delicately hints that it was the Countess Arco, Acton's cousin and Marie's mother, whom Acton truly loved.) It was a "sensible" marriage that produced six children, two of whom died very young. In later years Acton and his wife lived much apart. Their letters disclose no hint of discord, except, Hill tells us, of one "strange batch" that was torn into bits and then saved in an envelope. They reveal a severe rupture, the cause of which remains unknown, but which apparently healed.

After Vatican I, Acton continued to travel and write, but not with the same missionary zeal. He became an even closer adviser and friend to Gladstone, and his consultant on Catholic matters, in which the prime minister was intensely interested. Gladstone did not offer Acton an embassy position he very much wanted, but through his intervention Acton was appointed lord-in-waiting to Queen Victoria, who came to like him. His most satisfying appointment was undoubtedly that to the Chair of Regius Professor of History at Cambridge (which many years earlier had rejected him as a student because of his Catholicism). There he proved to be a popular and influential teacher. He agreed to be general editor of *The Cambridge Modern History*, but he was to die before he could see the first volume. He maintained to the end his proclaimed standard of absolute moral judgment—a standard not contingent upon time, place, or circumstance—by which the historian could pass sure moral judgment on historical actions and actors. This the *History* did not, and could not possibly, attain.

Acton, as well as many of his admirers, felt that his accomplishments fell far short of his abilities and ambitions, that in some important sense he was a failure. He started and left unfinished a number of projects. His magnum opus, *The History of Liberty*, remains scattered in thousands of boxes of notes in the library. His view of moral judgment in history has been rejected even by sympathetic historians, some of whom have edited into books his essays and articles. These constitute not a coherent theory of history or of liberty but a series of insights that continue to enlighten and inspire. He foresaw, for example, the dangers of nationalism, state absolutism, and concentrated power that were to devastate the twentieth century. Vatican II and its aftermath have confirmed many of the views that Acton, Newman, and Döllinger expounded.

Roland Hill tells this story well in a straightforward manner, although he occasionally slips into a loose vernacular, referring to one person as a "nut case," and reporting that Acton was once "roped into" the Saint Vincent de Paul Society. He also writes of the "often misquoted sense of Madame de Stael's" maxim. (To misquote the sense of a maxim would be a neat trick indeed.) But he is also capable of terse, astringent judgments and an incisive turn of phrase. But these—the good and the not-so-good—are minor aspects of a work that demanded plowing through the vast horde of Acton's notes; the frequent translation of a number of languages; knowledge of large sweeps of history, secular and ecclesiastical, the savory and the unsavory; evaluations of still controversial leaders in a number of countries; and a familiar knowledge of a great and complex man who baffled friend and critic alike, and who still resists a ready label. □

James Finn, *formerly a* Commonweal *editor, is chairman of the Puebla Institute.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

EVIDENCE ANYONE?

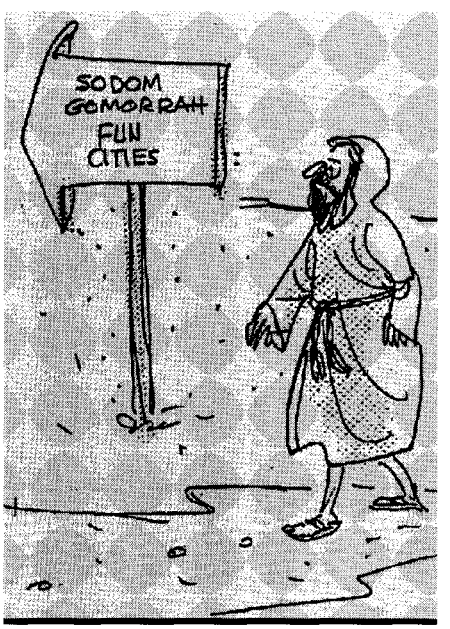
The Silence of Sodom
Homosexuality in Modern Catholicism
Mark D. Jordan
University of Chicago, $25, 322 pp.

Dennis O'Brien

The *Awful Disclosures of the Hotel Dieu Nunnery of Montreal* (1836) by Maria Monk offered a sensational revelation of lascivious goings-on between Catholic priests and nuns behind those monastic walls. The book was the best-seller of its day, to be outstripped only by the later publication of *Uncle Tom's Cabin*. As it turned out, Monk's revelations were a total fraud—the unhappy ravings of a seriously disturbed young woman. Mark D. Jordan's *The Silence of Sodom* purports to open the closet on the homosexual goings-on of priests in rectory, seminary, and on up to the papal court. These are the angry accusations of an avowedly gay Catholic scholar. (Major difference: enthusiasts of *Awful Disclosures* disapproved of priestly heterosexuality; obviously Jordan does not necessarily disapprove of priestly homosexuality.) Whether Jordan's claim for widespread homosexuality (morally good or bad) is more accurate than Monk's fabrications is a genuine puzzle.

What evidence does Jordan offer for the view that male homoeroticism is endemic in the Catholic church? (Jordan says virtually nothing about lesbianism.) Surveys are few and faulty. In 1991, Tim Unsworth interviewed some fifty priests and, although he found only one admitted gay priest, he endorsed the figure of 30 percent while noting that other researchers suggested a range from 10 percent to 75 percent. That wide a range does not inspire great confidence in surveys. Unsworth's own evidence is discounted by Jordan because he, Unsworth, is "straight" and made no effort to get inside the "lavender rectories," which his gay informant assured him existed. Jordan cites stories by individuals, criminal prosecutions of pedophiles, and stray anecdotes. (A new reach of scholarship is achieved when a well-known high prelate's sexual behavior is reported to Jordan by friends of said cleric's retired chauffeur.) On such evidence one would have to agree with Jordan's explicit conclusion: "No one can know the extent of homosexual acts or desires within the Catholic clergy."

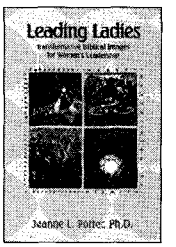
Normal empirical evidence is not, it turns out, all that important. For Jordan, the real proof of widespread homosexual life is "the silence of sodom." The fact that church officials will not admit that homosexuality is pervasive, and that the mere suggestion of gay life in the rectory evokes "hysterical" reaction, indicates that a vast cover-up is in place. Silence is complemented by severe church condemnations of homosexuality. Silence and censure are precisely the behavior one gets from repressed or covert "in-the-closet" homosexuals—the Roy Cohn syndrome.



If silence does not persuade, Jordan offers the palpable evidence of how priests express themselves in the worship life of Catholicism. Cardinals swish in shot silk and lace. Catholic ceremonials are high camp fussed at by liturgy queens—Jordan attaches the latter designation to himself. In the eucharistic service, the priest confects the bread as Christ's body. Since the priest represents Christ, the wafer is then the priest's body. Having created the perfect body (Christ's/his own) the priest hands it around to be eaten. And so on.

Whatever should one make of this picture of through-and-through homoeroticism among the Catholic clergy? I am afraid that there is nothing that one can make of it positive or negative. To be critical will immediately label one as a homophobe interested in maintaining the cover-up. To agree with Jordan stretches the normal warrants that one applies for deciding truth and falsity.

Jordan's argument would work as



LEADING LADIES
Transformative Biblical Images for Women's Leadership
BY JEANNE PORTER, PH.D.

"A major breakthrough in our understanding of women as leaders."
—Dr. Suzanne W. Morse, Ph.D., Executive Director, Pew Partnership for Civil Change

Introducing four female archetypes from the Bible whose stories empower women to claim their full leadership potential: the WEAVER, who braids together her vision for the future; the MIDWIFE, who helps birth ideas and dreams; the CHOREOGRAPHER, who brings people together for celebration; and the INTERCESSOR, who advocates on behalf of others. A transforming book for group or individual study, with questions for reflection and discussion. ISBN 1-880913-45-3 $13.95 PB

Available from your local bookseller or from Innisfree Press
1-800-367-5872

www.InnisfreePress.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

well for pervasive homosexuality in the National Football League. (I am sure someone has already made the case.) Those guys do suit up in some pretty gaudy costumes, spend a fair amount of time huddling, patting each other on the butt, and falling all over one another. The coaches, players, and commissioners don't talk a lot about gay life in the locker room. If accusations were made, I am certain hyperhysteria would be displayed.

At the conclusion of the book, Jordan turns with approval to the thought of Michael Foucault who is, of course, the grand theorist of modern homosexual thought. Foucault's views would be a "justification" of Jordan's overall effort if there is any sense to the notion of "justification." Foucault straight out denies the notion of truth. "Truth is a thing of this world: it is produced only by multiple forms of constraint....Each society has its own regime of truth, its general politics of truth: that is, the type of discourse which it accepts and makes function as true...." Truth, in other words, is a rhetoric of power, what you can get away with in some social contestation. Applied to the issue at hand, there can be no truth about clerical homosexuality. What does exist is repression of homosexual activity by those in power (church authorities in this case). The gay movement seeks a counter rhetoric to defuse this power, to establish whatever might be construed as "homosexual" culture.

Put most baldly, from a Foucaultian perspective it is quite unfair of me to raise the issue of whether widespread homoeroticism exists *de facto* in the clerical closet, or *de symbolico* in ecclesiastical camp. The book is not about truth, it is about rhetoric. Jordan lives on the wrong side of Roman Catholic rhetoric about homosexuality and he is mounting a rhetorical counterattack. Truth about numbers or the inner meaning of church symbolism is not and cannot be an issue—because in political rhetoric there is no truth, only a struggle for power. Truth is the first casualty of war, and Foucaultian society is a war of all against all.

Not the least of the problems with Foucault's theory is what happens to "homosexuality" itself. Unlike the prevailing argument that homosexuality is some inherent characteristic, Foucault regards it as a "historically conditioned role, character, personage, even a form of celebrity" (quoting Jordan's characterization of Foucault). There is no "truth" even about homosexuality. Foucault "wanted to deny that homosexuality is a secret about oneself, a hidden identity discovered and then displayed." Using Foucault's analysis, how would one decide that Neo-Gothic chasubles are homosexual while Latin chasubles are not? (This was a big issue, evidently, with "liturgy queens.") It would depend not on some "real" homosexual trait, but on how homosexuality happens to be culturally constructed. Those stolid Roman senators who traipsed in togas (the ancestors of chasubles) may have been constructing a macho heterosexual style.

It is quite plausible on general psychological grounds to suppose that there

Boston College Institute of Religious Education and Pastoral Ministry

Continuing a Tradition of Excellence in Educating for Ministry Since 1971

Graduate Degree Programs

- M.A. in Pastoral Ministry with concentrations in:
  - Spirituality
  - Pastoral Counseling
  - Social Justice
  - Hispanic Ministry
  - Religious Education
  - Church Leadership
  - Liturgy and Worship
  - Youth Ministry
- M.Ed.
- C.A.E.S.
- Ph.D. in Religion and Education
- Joint Degrees:
  - M.A./M.S.W.
  - M.A./M.A. in Counseling Psychology
  - M.A./M.S. Nursing

Continuing Education

- Certificate in Ecclesial Ministry
  - Collaborative Leadership Concentration
  - Liturgy Concentration
- Advanced Certificate in Formative Spirituality
- Weekend Courses
- Internet Distance Education
- Workshops

In Addition...

- Generous Financial Aid
- Graduate Student Housing
- Enriching liturgical and Social Opportunities
- Both Academic Year and Summer Study

Boston College

For information, contact:
Mary Magennis
Institute of Religious Education and Pastoral Ministry
Department R
Chestnut Hill, MA 02467-3931
800-487-1167 or 617-552-8440
Fax: 617-552-0811
e-mail: irepm@bc.edu
http://www.bc.edu/irepm.html

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is homosexuality in the Catholic clergy. Given the all-male nature of priestly society, it would be reasonable to conjecture that homosexuality is higher in that group than in the population at large—a proportion which is itself hard to ascertain. But Jordan's book is not about facts, it is about words: the initial and most valuable section is titled "Church Words." Jordan is onto something when it comes to the issue of official church language (rhetoric) about sexuality. "Cardiac infarction" and "heart attack" have the same descriptive referent but are uttered in very different tones of voice and have extraordinarily different rhetorical effects. "Conjugal act" and "having sex" describe the same thing—as does the dialogue of R-rated films—but the rhetorical meanings are wildly different. "Heart attack" and "sex" are words with affect and effect. How can the church guide sexuality with the bureaucratized, sanitized language of the moral manuals? In that sense, there is not only a silence about "sodomy," there is general silence about sex. Church language seems never to reach the subject. But, then, what is the subject of sexuality? Body position or romantic poesy; facts or words? Foucault is not wholly wrong in regarding sexuality as a "cultural construct." In an earlier book on the moral philosophy of sodomy in medieval theology, Jordan noted that Thomas Aquinas regarded "sodomy" as a subcategory of the vice of *luxuria*. What is the cultural construct of sexuality (any of the fifty-seven varieties) in a culture of consumerism and *luxuria*? □

Dennis O'Brien, *a regular contributor, is president* emeritus *of the University of Rochester.*

A VIRTUAL MASTERPIECE

Plowing the Dark
Richard Powers
Farrar, Straus & Giroux, $25, 415 pp.

Valerie Sayers

Richard Powers is a novelist of the more-is-more school, a maximalist who interweaves seemingly disparate story lines, indulges in language jags, allows his characters to philosophize and to pontificate, puns shamelessly, displays the minutiae of his research, and juggles the big questions (suffering, reality, the meaning of existence). His seventh novel, *Plowing the Dark*, often appears to be aiming for a theory of everything, but it is also fully novelistic: as it ponders how humans create their own realities, it moves its characters through real time and real space, leaving them profoundly changed. It also glories in depicting the mundane, the quotidian, the physical.

And it is that physical depiction of reality that is at the heart of its concerns. The novel opens in 1990, as the world comes to terms with its emerging technological tools and toys. One of its plots (there are two distinct stories, presented in alternating sections) concerns the artist Adie Klarpol, who is recruited by an old college friend to work in a Seattle virtual-reality lab. Computer scientists there are creating fantastic 3-D spaces, simulations borrowed from real life (and real art). In the second story, Taimur Martin, an Iranian-American, is kidnapped in Beirut, where he has recently arrived to teach English. In captivity, struggling to stay alive and sane while chained to a radiator, he must deal with the horror of his own reality as he labors to fill his hours by making sense of his past. With Tiananmen Square, Tehran, and the Berlin Wall as its backdrops, the novel spreads itself across the globe, as if to emphasize its universality and the interdependence of humans everywhere.

Powers has made a specialty of this kind of two-part construction: his last novel, *Gain*, for instance, alternates the domestic story of a woman dying of cancer with a very theoretical "Story of American Commerce"; *Galatea 2.2* follows its protagonist in the present, as he becomes involved in an artificial-intelligence program, and in the past as a crucial love affair unravels. In *Plowing the Dark* the two stories are separated stylistically by a device I found strangely artificial for a novel about artifice: the hostage's story is addressed to himself in the second person, an insistence on narrative distance that makes structural sense but feels forced, particularly as the novel opens. If I sound cranky, that may be because Powers's fictional worlds are so complex, so complete, that a reader begins to inhabit them, perhaps even to feel a little proprietary about them. Powers has plenty of annoying stylistic quirks: his characters speak in relentlessly arch dialogue; he cannot name one music composer or medicine or political problem without then listing twenty others; he can be a pedantic name-dropper on subjects like great art. Learning to live inside a Powers novel is learning to live with excess and mess, but his enthusiasms and energies are more than worth the strewn clothes and the crumbs on the counter. *Plowing the Dark* has a surfeit of intelligence, empathy, playful theory, serious philosophy, loving literary allusions and wit. (Besides, there are the puns, which are gloriously awful: my favorite here is the man describing his middle-aged sexual self: "the loin in winter").

Powers's use of a technological illiterate, Adie, allows him to explain, clearly and without condescension, how virtual reality works and to what uses it is being put. Adie functions as the outsider and innocent learning the political and moral implications of a technology that is capable of representing reality in (nearly) all its dimensions. She has already abandoned her painting;

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the not entirely convincing explanation is that she has embraced commercial art in order to get away from the commercialism of the gallery scene. The characters' statements about art—one says, "Art is not capable of teaching"—are didactic and heavy-handed, but Adie's creations allow for a much more expansive exploration of what it means to copy and to represent, what it means to live inside art. Adie begins her virtual reality experiments borrowing from paintings by Rousseau and van Gogh, and finally reproduces the interior of the Hagia Sophia in Istanbul, the great basilica-turned-mosque.

The magnificent chapter describing Adie's final creation provides a stylistic and thematic link to the story of Taimur Martin, who, of course, also resides in the Mideast, where he has been imprisoned for years. After I overcame my initial distaste for the Martin narrative, I found myself simultaneously dreading and longing for his story to continue. The account of his incarceration is one of the bravest pieces of writing Powers has committed to paper; a reader who abides with Martin in his solitary cell will emerge spent and shaken. The emotional realities of Martin's isolation and Adie's moral crisis are set off and deepened, moreover, by the remarkable balance Powers strikes, ultimately, between structure and content. The motifs of both stories intersect and merge, the dark of two worlds plowed by meditations on what it means to be alone, to be abandoned, to abandon, to imagine and to represent God: "You turn in the entranceway of illusion, gaping down the airplane aisle, and you make it out. For God's sake, call it God. That's what we've called it forever, and it's so cheap, so self-promoting, to invent new vocabulary for every goddamned thing, at this late a date."

Whether or not Powers achieves a Theory of Everything, he comes very close to putting into practice a Theory of Everything a Novel Can Achieve. Martin's narrative asserts, "On every urgent page, in every book born of human need...there is at least one sentence, one where the author is bigger than the writer, one that sheds the weight of its dead fixations and throws off the lead of its prose, one sentence that remembers the prisoner in his cell, locked away nowhere, victim of the world's shared failure, begging for something to read." This is one of those books born of urgent need, the need to hold out the most ancient questions of existence alongside the most contemporary visions of reality. □

Valerie Sayers, *professor of English at the University of Notre Dame, is the author of five novels, including* Brain Fever *(Doubleday).*

POSTBELLUM

Elegy for Kosovo
Ismail Kadare
translated by Peter Constantine
Arcade, $17.95, 121 pp.

Kosovo
War and Revenge
Tim Judah
Yale University Press, $16.99, 288 pp.

Virtual War
Kosovo and Beyond
Michael Ignatieff
Henry Holt, $23, 246 pp.

Kosovo
A Short History
Noel Malcolm
HarperCollins, $16.99, 494 pp.

Brian D. Phillips

At the heart of his masterful *Elegy for Kosovo*, the Albanian fabulist Ismail Kadare places the poignant tale of two fourteenth-century minstrels joined in flight. Their epic journey follows the defeat of the massed Christian armies of southeastern Europe by the Ottoman forces at the legendary Battle of Kosovo. As Gjorg, an Albanian, and Vladan, a Serb, wander out of the Balkans into French and German lands in search of safety and purpose, their attempts at broader European integration and a postwar professional comeback seem doomed.

Performing at the castle of a northern nobleman, Gjorg and Vladan infuriate their hosts when it becomes clear that the redundant minstrels have no repertoire beyond the old songs of mutual hatred and martial exploits. Their recital appears even more absurd as this centuries-old enmity has now been rendered irrelevant in the wake of the Turkish conquest. As one exasperated listener puts it, "It is true that there is dissension everywhere, but dissension like yours is really unique in the world!" More helpfully, one gentlewoman seeks to spur Gjorg and Vladan on to a new and more inclusive cultural vision, telling them bluntly, "You must sing of other things."

Just over one year after the end of the NATO intervention of 1999, what, if any, evidence do we have that the peoples of Kosovo have begun to "sing of other things"? Were the brutal events of last year the catalyst for a decisive break with history in the region, or have we succeeded only in adding new verses to the familiar, deadly ballads of ethnic and religious division? Recurrent violent attacks and campaigns of intimidation against minority populations designed to create an exclusively Albanian Kosovo—as well as continued Serbian intransigence in a town like Mitrovica—would seem to confirm the pessimism of Gjorg and Vladan's critics. However, a crop of new books considering the historical background of the 1998–99 war in Kosovo and sifting the political fallout from

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the NATO action also leaves one wondering whether the international community's catalogue of best-loved tunes is not in similar need of refreshment.

The most useful of these latest analyses of the Kosovo conflict comes from Tim Judah, a journalist and essayist whose incisive coverage of the wars in the former Yugoslavia during the 1990s has rightly earned him a place in the front rank of Balkan commentators. Judah's *Kosovo: War and Revenge* provides an accessible overview of the political struggles that culminated in the outbreak of armed conflict early in 1998. While his digest of nearly six hundred years of Kosovar history cannot compare with the extended exploration of Serb and Albanian fact and fiction in Noel Malcolm's *Kosovo: A Short History*, the strength of Judah's book lies in his expert grasp of developments during the period following Milosevic's swift ascent to power during the late 1980s.

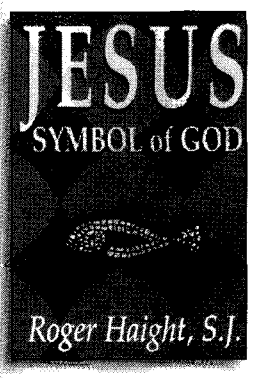
Judah recounts how the Kosovar Albanian population rallied 'round the rather curious figure of Ibrahim Rugova and organized itself into a passive resistance movement after the suspension of Kosovo's autonomous status within Yugoslavia in rich and illuminating detail. Judah is especially good on the gradual disillusion with Rugova's strategy: the growth of a sense among Kosovar Albanians that "his idea that they would be rewarded for their 'good behavior' by Western countries had been just plain wrong." The author's account of the unlikely emergence of the Kosovo Liberation Army and its rupture of the long, uneasy standoff between Serbs and Albanians makes for gripping reading.

Judah's treatment of the daily reality of repression and systematic human-rights violations experienced by Kosovar Albanians throughout this period is notably evenhanded. He is careful to point out, for example, that while the Serbian response to an increasing pattern of attacks on police and other agents of the regime was indefensibly excessive, those targeted by the Serb authorities during these years were frequently engaged in a campaign of violence. His discussion of the politicization of the discourse of human rights in Kosovo (and the impact of this phenomenon on the international community) as the stakes grew higher throughout the past decade is one of his most significant contributions to contemporary debate.

Judah's portrait of the ill-fated Rambouillet negotiations immediately prior to the start of the air strikes against the Milosevic regime is especially sobering. The tensions within and among the various delegations, the high comedy of the living and dining arrangements in the chateau near Paris, and the drama of possibilities glimpsed and shattered are all retold with considerable skill. About the war itself, Judah's judgment is commendable. While rightly giving ample space to the appalling crimes committed by Milosevic's forces and their local allies, he chooses to view the events of March–June 1999 as a series of sometimes quite extraordinary miscalculations and misperceptions on all sides, rather than as a narrative of unqualified success and unambiguous moral victory on the part

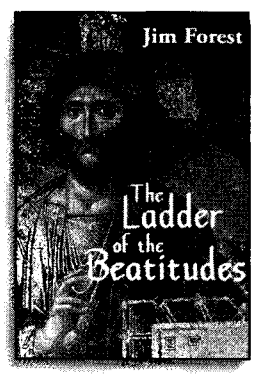
Congratulations to Our Newest Award Winners

Catholic Book Award



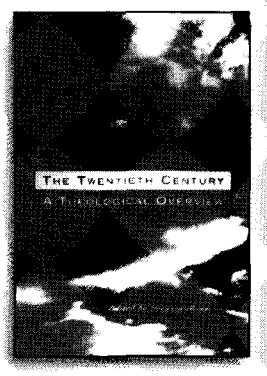
First Place, Theology
1-57075-311-3 paper $24.00

Catholic Book Award



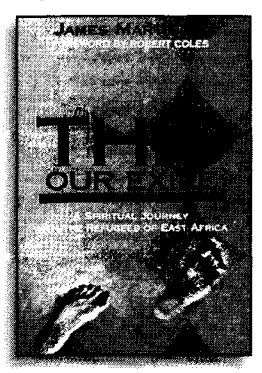
First Place, Spirituality
1-57075-245-1 paper $13.00

Catholic Book Award



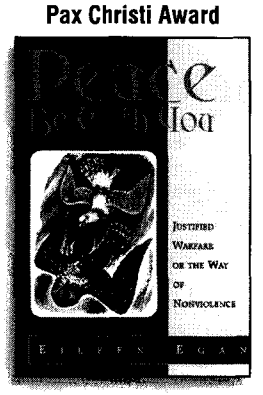
Third Place, History
1-57075-282-6 paper $20.00

Catholic Book Award



Third Place, Pastoral Ministry
1-57075-250-8 paper $14.00

Pax Christi Award



1-57075-243-5 paper $22.00

30 Years of Books that Matter

At your bookseller or direct
ORBIS BOOKS
1-800-258-5838
www.orbisbooks.com

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of the international community.

Michael Ignatieff, arguably the most visible "public intellectual" writing and broadcasting in Britain today, is also much preoccupied with the political and moral consequences of the NATO intervention. Ignatieff's *Virtual War: Kosovo and Beyond* cannot match the narrative sweep of Judah's chronological study, but his questioning of the implications for Western democracies of the doctrine of humanitarian intervention and the new clinical warfare, where victors can emerge without having sustained a single casualty, is no less fervent and necessary.

As an ardent supporter of the NATO intervention, Ignatieff conducts a lively self-interrogation on issues around the notion of wars for human rights and their democratic control. He sounds some necessary warning bells about the risks inherent in the West's capacity to wage a kind of remote-control warfare where the consent and engagement of its citizens become at best marginal considerations for those in command. As he argues, "those who supported the war in Kosovo must face up to the unintended effects of moralizing the use of violence. For high-flown abstractions carry an inherent justification of everything done in their name. What is to prevent moral abstractions like human rights from inducing an absolutist frame of mind which, in defining all human-rights violators as barbarians, legitimizes barbarism?"

One of Kadare's three enigmatic fictions ends with the death of the visionary old lady who had urged Gjorg and Vladan to learn to sing bold new songs. As she expires, she repeats the word "Europe" to herself, "as if she were trying to seize this word transformed by ridicule and neglect." If we are to reclaim that debased word in the new century—if we are to discover a fresh vocabulary in international politics—we shall need to display more imagination and resolve than we have done since the agreement ending the conflict in Kosovo a year ago June. Kadare's transcendent vision is mirrored in scores of civil and community initiatives in the region—among them the remarkable Zemlja Djece (Land of Children) in Bosnia, Otpor (Resistance), and Women in Black in Serbia, and the network of local youth centers in Kosovo set up by the International Rescue Committee—which are too often overlooked. These could be the music of the future, if only we are prepared to listen more closely and add our own supporting voices to the chorus. □

Brian D. Phillips *is campaign coordinator for the Europe Program at the International Secretariat of Amnesty International. He travels frequently to the Balkans.*

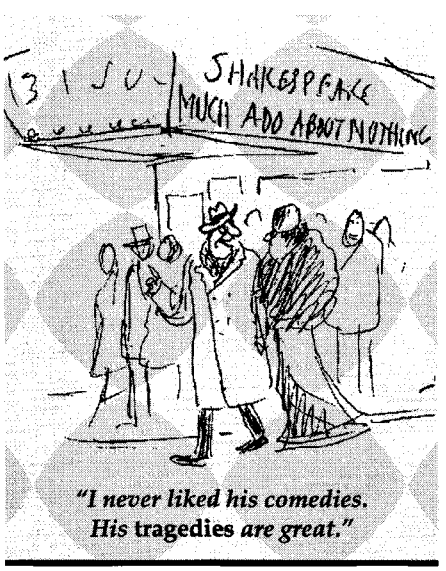
NEVER AT A LOSS FOR WORDS

Shakespeare's Language
Frank Kermode
Farrar, Straus and Giroux, $30, 324 pp.

Edward T. Oakes

The theater critic Kenneth Tynan once famously described John Gielgud as "the finest actor on earth, from the neck up." This remark was meant as a put-down, but I never took it that way. At least with some playwrights, what a director needs is just this kind of "neck-up" actor, and never more so than with Shakespeare.

The distinguished literary critic Frank Kermode has just written a book for those who like their Shakespeare "from the neck up." For those who are looking for that happy medium, in either performance or in criticism, that foregrounds not the actor nor the critic but the playwright's language, this book will come as a relief. So effectively has the author established his case that his book might even present a turning point in how Shakespeare will be performed in the next century, much the way A.C. Bradley's *Shakespearean Tragedy* influenced so many directors in the first half of the past century, or Jan Kott's *Shakespeare, Our Contemporary* influenced later directors Peter Brook and Joseph Papp in the second half.



"I never liked his comedies. His tragedies are great."

Seen in retrospect, and especially with Kermode's book in hand, it does seem odd that, both on stage and in the professor's *scriptorium*, concentration falls on every dimension of Shakespeare's achievement except his poetry. "Every other aspect of Shakespeare is studied almost to death," Kermode says, "but the fact that he was a poet has somehow dropped out of consideration." That Shakespeare's plots are absorbing, his characters often more memorable than one's next-door neighbors, his settings wondrously exotic: all this comes across with delightful vitality in the best productions. But that Shakespeare wrote intoxicating verse? No one would dare to deny that obvious fact, but who bothers to notice it anymore?

I remember once leaving the theater after a production of *All's Well That Ends Well* with a friend who asked me, with a kind of stunned awe, "How does he do it?" His question was rhetorical, meant only to express his wonder, not just at the unusual story, but more at the cataract of language on display that evening. But Kermode does not take such a question as rhetorical at all. For

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

him, the "how" question can be answered, and precisely because Shakespeare not only had talent or "wit" (*ingenium*) but also technique (*ars*). He learned a craft, and did so in the only way a craft can be learned, by constant practice and through trial and error.

The reader will thus find no tiresome panegyric in this book to the "genius" of Shakespeare in the manner of the Romantics. English idiom has an odd expression for inexplicable productivity; we say an artist (Mozart, say, or Dickens) has masterworks "coming out of his ears." But another proverbial definition says that genius means knowing how to take infinite pains; or in Thomas Edison's famous line, "Genius is 1 percent inspiration and 99 percent perspiration."

This must have been particularly true of the Elizabethan stage, where the pressures—epidemiological, financial, religious, and political—were intense. Kermode mentions a number of hints that indicate Shakespeare had actually set out to become a poet "of the page and not of the theater," but apparently the diffidence of his patron (or patrons) in the peerage forced him back to the stage. This ambivalence in Shakespeare's professional intentions ("to double business bound," to borrow his own phrase) must have affected his dramaturgy, and not always for the better, at least if the reader agrees with Kermode here, who bluntly says: "It is simply inconceivable that anybody at the Globe, even...'the wiser sort,' would have followed every sentence of *Coriolanus*." Now *Coriolanus* is one of the later plays, a fact that is central to Kermode's argument. For the main thesis of *Shakespeare's Language* is that the playwright moved his dramatic poetry to an entirely new level of complexity around 1600 with the composition of *Hamlet*, Kermode argues that it is really the works written after that date that establish Shakespeare as the most important playwright of the human race, "as necessary to our culture as [is] an understanding, however partial, of the greatness of Mozart or of Cézanne"—even if at times he got beyond his audience.

So what is his technique, the key to the "how" question? One term that kept going through my mind while reading Kermode's analyses was "mixed metaphor." Of course, as all schoolchildren learn, such a mixture of images and comparisons short-circuits the main point of the sentence in which it occurs, like listening to two different radio stations at the same time. But as the *New Republic*'s James Woods points out, what we usually mean by that term is the collision of clichés, a mixture of dead metaphors, as when a Colorado politician recently said on Denver television, to the amusement of the local populace, that a realtor with property near a nuclear dump site had "bought a pig in a poke that was a horse of a different color."

The better term for Shakespeare's verbal art should really be called his use of cascading images. Sometimes the juxtaposition of conflicting images works, and sometimes it doesn't, with the preponderance of clumsiness occurring in plays written before 1600. (Another reason that Kermode resists the term "genius" for Shakespeare, at least as an all-explanatory cover to account for his every syllable of recorded verse, is that as a technician he sometimes fails in his craft!). For example, in *Henry VI*, Richard of York compares a rout of soldiers to a swan who "With bootless labor swims against the tide." As Kermode points out, "to a modern ear this seems, as a report on a military defeat, to be on the lazy and languid side, the swan particularly" (additionally, the swan faces opposition from the wind in front, but Richard's troops are being routed from behind).

But when Othello, just after he has discovered Iago's perfidy, compares his own heart to a "cistern for foul toads to knot and gender in," the image works because it has been preceded by other images that, while distinct, are appropriate to Othello's appalled desperation ("Had they steeped me in poverty to the very lips,/ Given in captivity me and my utmost hopes," and so forth).

Although he does not cite this particular passage, the author fills his book with similar examples for his scintillating exegesis. *Shakespeare's Language* is so bracing because, finally, we have a book on Shakespeare from a critic who listens. He firmly puts in their place both those a priori critics who want to take Shakespeare down a peg by attributing his reputation to an eighteenth-century imperialist plot of the British Admiralty, and those idolizing critics who make Shakespeare usurp God's role of "inventing the human" (idolatry indeed). One does not have to read far in either of these two schools of criticism to get the feeling that their authors are one-note Johnnies who start out with an implausible thesis and then just argue it into the ground by repeating their monomaniacal theme in endless variations. I call Kermode the Gielgud of critics because he, like Gielgud, knows that language is primary to any poet—a dramatic poet most especially—and that an actor or a critic serves the poet best who speaks his lines most melodiously. □

Edward T. Oakes, S.J., *teaches at Regis University in Denver, Colorado. His translation of Josef Pieper's* The Concept of Sin *has just appeared from Saint Augustine's Press (South Bend).*

"We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way."

–St. Francis of Assisi

- Promoting Christian Unity and Inter-religious Understanding
- Pastoral, Catechetical and Social Ministries
- Ministries in the United States, Canada, Japan and Europe

For information about the Franciscan Friars and Sisters of the Atonement contact:

Vocation Director
Graymoor
Garrison, NY 10524-0300
914 424 3671
www.atonementfriars.org
e-mail: vocations@atonementfriars.org

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

RELIGION BOOKNOTES

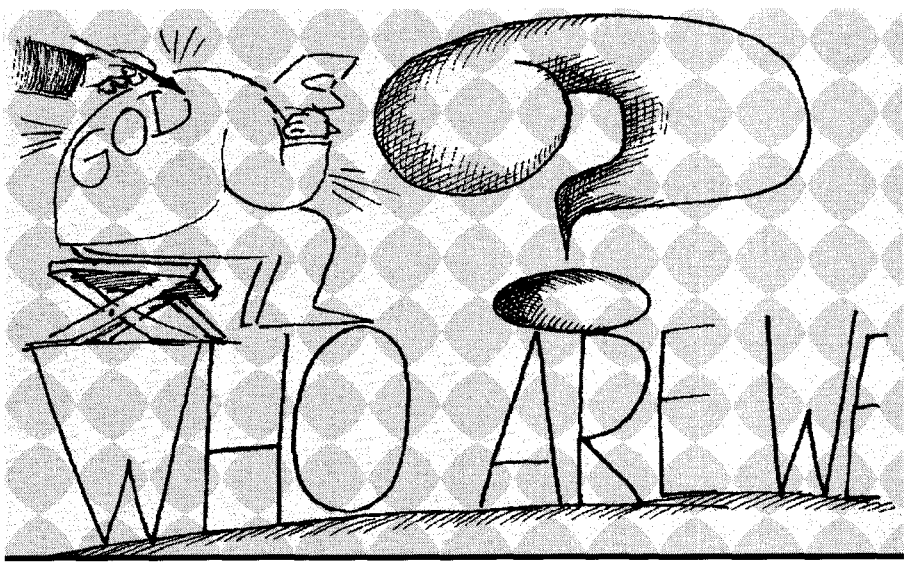
Lawrence S. Cunningham

In *Returning: A Spiritual Journey* (1988), novelist and playwright Dan Wakefield told the story of his religious conversion after a hectic life of drinking and two failed marriages. Wakefield's latest, *How Do We Know When It's God?*, reprises and updates his spiritual journey, covering his active membership at King's Chapel in Boston (Unitarian in theology, Anglican in liturgy, and Congregational in worship); sideline career teaching seminars on spiritual autobiography; participation in est and a Jungian seminar on Jesus; and his practice of tai chi and yoga. Apart from this spiritual tourism, Wakefield recounts numerous romances (including one short-lived marriage) and various struggles with his writing, psychological state, and church community, as well as his persistent desire to develop what the Ignatian tradition calls discernment, that which helps us know the will of God. As the book's title reflects, the quest for discernment, for the wisdom to distinguish God from mere psychological frisson, is Wakefield's central subject.

How Do We Know When It's God?
A Spiritual Memoir
Dan Wakefield
Little Brown, $12, 272 pp.

His honesty, earnestness, and ability to write sinewy, nonsentimental prose distinguish this volume from much of the literature of search, a genre dominating contemporary religious publication. Particularly fine are the vignettes of persons who have helped Wakefield on his journey. The late Henri Nouwen told him, correctly, that "Christianity is not about getting your life together." There is a wonderful portrait of novelist Reynolds Price, who has done his own translation of the Gospels, and who challenged Jesus Seminar guru John Dominic Crossan's assertions about Jesus. If four semiliterate writers of bad Greek could invent the person of Jesus, then, Price advised, "Try it sometime, Mister Crossan."

Now recovered from heart surgery, at an age when the Social Security checks could arrive, Wakefield teaches part of the year in Florida, continues to sort out his romantic life, and hangs onto his basic religious convictions. Not a denominational person, Wakefield describes himself as a "plain Christian." His work will particularly appeal to the growing number of Americans (30 percent according to a December 1999 Gallup Poll) who consider themselves "spiritual but not religious." But Wakefield's book offers all of us insight into the confusions, aspirations, and varied resources available in the American marketplace for those who wish to understand the religious and spiritual life.



Poverty and Joy:
The Franciscan Tradition
William Short, O.F.M.
Orbis, $13, 143 pp.

William Short's *Poverty and Joy: The Franciscan Vocation* is the latest in an Orbis series edited by Philip Sheldrake and dedicated to tracing the contours of spiritual forms found in the various "schools" of Christian spirituality. Short's survey pays attention not only to Saint Francis and Saint Clare but to the tradition which these seminal figures empowered. Chapters are organized by major Franciscan currents: life in poverty; care of the lepers; the role of hermitages; the theology of the cross; and love for God's creation. Short shows how these appear in authors writing in the Franciscan tradition: medieval masters and mistresses such as Angela of Foligno, the poet Jacopone da Todi, Ubertino da Casale (who influenced Dante), Saint Bonaventure, and Duns Scotus.

Short also traces the effect that Franciscan writers had on subsequent lines of spirituality. He notes, for example, that the little-read Giovanni de Caulibus (died 1335) influenced the Christology of the Carthusian Ludolph of Saxony, whose work, in turn, was a crucial part of the spiritual reading of the young Ignatius of Loyola. Similarly, Spanish Franciscans of the early sixteenth century, Francesco Osuna (author of *The Third Spiritual Alphabet*) and Bernardo de Laredo (author of *The Ascent of Mount Sion*), shaped the spirituality of Saint Teresa of Avila.

When Short gets to the modern period he is less thorough. He traces the influence of Duns Scotus on the poetics of Gerard Manley Hopkins but does not discuss the view that the English Jesuit was also influenced by Bonaventure. Nor does Short have much to say about how the Franciscan revival of the late

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nineteenth century helped scholars trace back to medieval spirituality some roots of Renaissance art. Finally, he scarcely strays out of the Franciscan family. A case could be made, for example, that the most Franciscan movement in the contemporary world is the Catholic Worker.

Not everything can be covered in a brief work. But what is covered here lends force to those who would describe a school of spirituality as one which seeks deep experience through the close reading of a scriptural canon, a pedagogy of prayer, and an emphasis on certain spiritual constants. Gustavo Gutierrez, in his wonderful *We Drink from Our Own Wells*, tells us that certain people get deep insights into the gospel life of discipleship, attract followers to that way of life, and then offer that way as a gift to the church. If the church "receives" such a movement into its tradition we have a "school" of spirituality. Short demonstrates, in this compact little book, that very dynamic as it flows from the powerful life and experience of Saints Francis and Clare of Assisi.

Faith among Faiths: Christian Theology and Non-Christian Religions
James Fredericks
Paulist, $18.95, 188 pp.

Since the revolutionary statements found in the document *Nostra aetate* (concerning non-Christian religions) at the Second Vatican Council, there has been a strong impetus to explore the relationship of Christianity to the other world religions. As James Fredericks points out in his handy compendium *Faith among Faiths: Christian Theology and Non-Christian Religions*, the theological relationship between Christians and other religions falls roughly into three categories. First, the "exclusivists" argue that Christianity is the true faith and other religions are human constructs which fall outside the field of divine revelation. Karl Barth is the most sophisticated proponent of that position. By contrast, the "inclusivists" argue that other religions somehow, in the divine economy, come under the grace of

HARVARD DIVINITY SCHOOL

A tradition of excellence

Theological education in an ecumenical setting where Roman Catholic students represent the largest group in the student body.

Degree Programs: M.Div., M.T.S., Th.M., & Th.D.

•

Special Resources: Women's Studies in Religion Program, Center for the Study of World Religions, Center for the Study of Values in Public Life

•

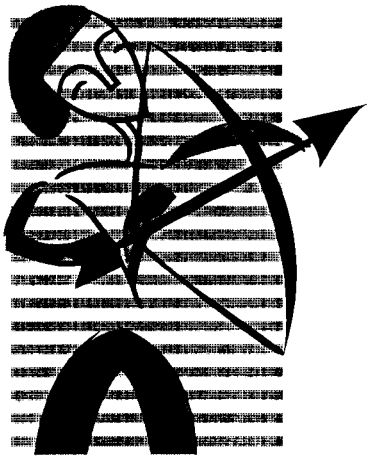
Student colleagues from such fields as public policy, law, education & medicine

•

Opportunities for coursework & dual degree programs within Harvard University & cross-registration in the nine member schools of the Boston Theological Institute.

For information on admissions & financial aid:
Office of Admissions and Financial Aid, Harvard Divinity School, 14 Divinity Avenue, Cambridge, MA 02138 • (617) 495-5796
http://www.hds.harvard.edu

We will inspire you.



- Master of Divinity
- Master of Arts (GTU Common MA)
- Master of Theological Studies
- Master of Theology
- Licentiate in Sacred Theology
- Doctor of Sacred Theology
- Special Student
- Sabbatical Programs

A member school of the Graduate Theological Union. Financial aid and scholarships are available.

1735 LeRoy Avenue
Berkeley, CA 94709
510.549.5000
toll-free 800.824.0122
fax 510.841.8536
email: admissions@jstb.edu
www.jstb.edu

Jesuit School of Theology at Berkeley

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

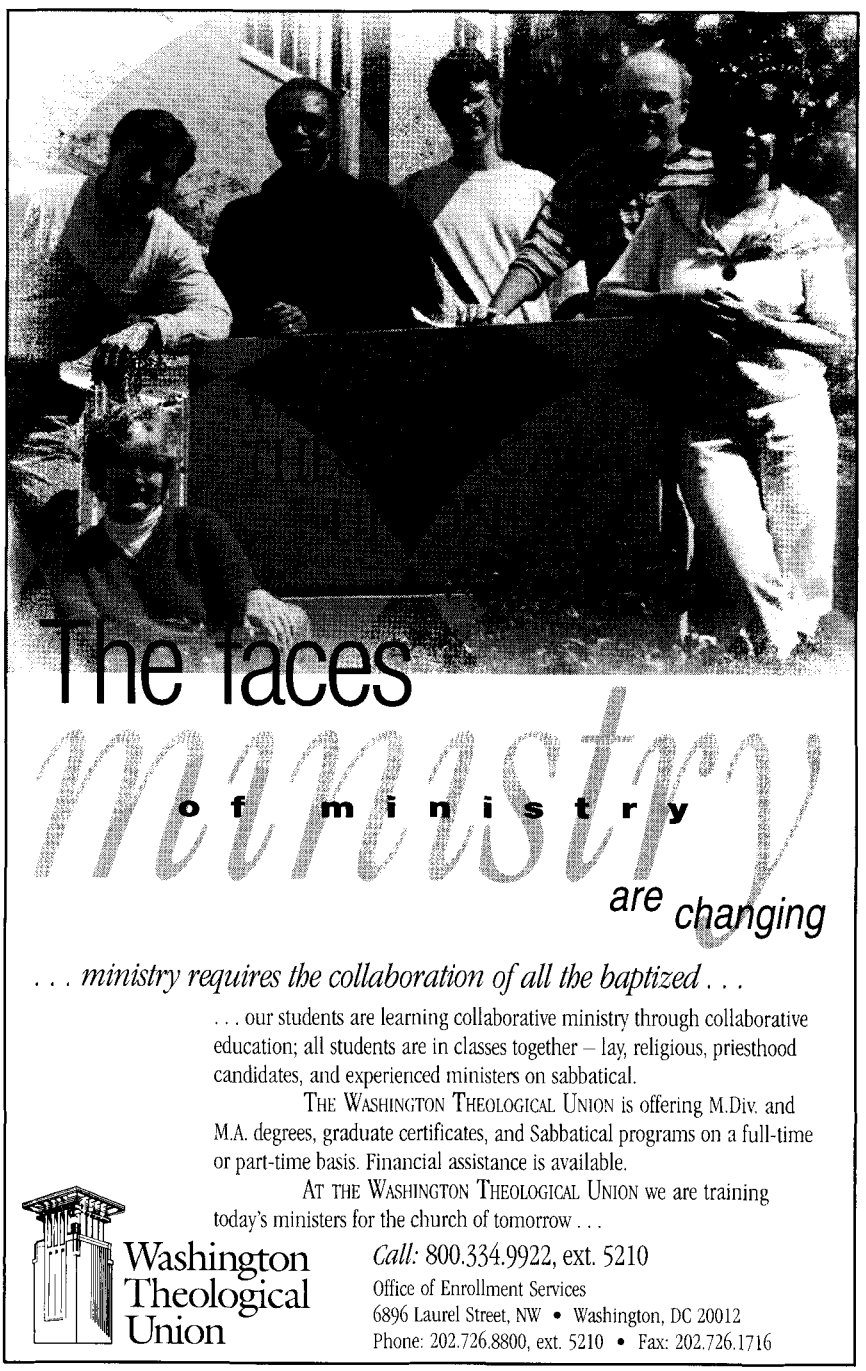
Christ, albeit in an inchoate and hidden fashion. In a series of influential, but highly controversial, studies, Karl Rahner developed the notion of the "anonymous Christian." In response to his critics, Rahner said the term was not meant to be a patronizing tag but a way for Christians to understand the presence of grace, as well as the hope for salvation, to be found in non-Christian religions.

More recently, but more contentiously, a number of authors have jettisoned the inclusivist argument in favor of a pluralist understanding by which one could affirm many saviors and many paths to salvation. This school has been identified with figures like John Hick, Paul Knitter, and Wilfred Cantwell Smith. The precise merit of Fredericks's book is that he details how pluralist authors have evolved in response to both sympathetic and unsympathetic critics. Hick, for example, moved from a theocentric to a "reality centered" vision in order to argue for an inclusive idea of religion for all peoples and an understanding of the particularities of specific traditions. Knitter, a Catholic, described his evolution as going from a theocentric vision (which he decided was not a fresh start but a century-old throwback to the liberal Protestantism of Von Harnack) to a "soteriocentric" one. By this he means a form of salvation, common to all religions, which he puts in squarely liberationist and ecological terms.

Fredericks is not enamored of the pluralist project. Along with other critics, he discerns a subtle claim of omniscience in such schemes. The pluralists claim to know what religion is ultimately about; using that discovery they can relativize or critique any particular formulation of a religious tradition. In the final analysis, such approaches do not honestly listen to how people articulate and understand what they profess. The pluralist temptation is to announce an overarching principle and then say, when faced with particularity, "Yes, but what that really means is...." In other words, pluralists and inclusivists often skirt the same kind of reductionism.

An alternative approach, which Fredericks himself espouses, is comparative theology, by which he means the attempt of Christian theologians to study what other traditions hold in order to see their own tradition better without compromising it or being so closed off that they fail to listen to the other. Comparative theology prizes that form of intellectual and spiritual sharing which goes under the beautiful rubric of friendship. To do comparative theology is not for everyone since it requires, in addition to a grasp of one's own tradition, the ability to study texts in other languages. Still there is a body of talented comparativist scholars today.

Fredericks's eminently readable book tours the field of interreligious dialogue at the theological level. While not pretending to be comprehensive, it is an even-handed introduction, and Fredericks is a fair but tough critic of those who labor in this demanding specialty. He has provided us with a useful introduction to the subject, a good bibliography, and a fine preparation for the more demanding work of Jacques


The faces
ministry
of ministry
are changing
. . . ministry requires the collaboration of all the baptized . . .
. . . our students are learning collaborative ministry through collaborative education; all students are in classes together – lay, religious, priesthood candidates, and experienced ministers on sabbatical.
The Washington Theological Union is offering M.Div. and M.A. degrees, graduate certificates, and Sabbatical programs on a full-time or part-time basis. Financial assistance is available.
At the Washington Theological Union we are training today's ministers for the church of tomorrow . . .
Washington Theological Union
Call: 800.334.9922, ext. 5210
Office of Enrollment Services
6896 Laurel Street, NW • Washington, DC 20012
Phone: 202.726.8800, ext. 5210 • Fax: 202.726.1716

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Dupuis in *Towards a Christian Theology of Religious Pluralism* (Orbis, 1997).

Classic prayers offer profound resources for theological reflection. The doctrines they express, the variety of images they use to describe the reality of God, makes them a rich well of inquiry and wisdom. Rowan Williams, one of the most perceptive theologians writing today, once remarked that doctrines are a "set of instructions for performance." One way in which those instructions are performed is through prayer.

2000 Years of Classic Christian Prayers
Edited by Owen Collins
Orbis, $20, 341 pp.

Owen Collins's new anthology of classic Christian prayers divides into standard categories: prayers of praise; prayers for the church; for the world; in the family, etc. He ranges from the biblical tradition to prayers written in our own time. The selections derive mainly from the Western tradition (he missed the chance to include wonderful prayers from Orthodox sources, especially the liturgy).

There is a particularly lovely selection of what Collins, borrowing a phrase from Augustine's letter to Proba, calls "arrow prayers." These are short one-sentence or single-phrase prayers which lend themselves to repetition and meditation. The five pages of blessings are also welcome. He concludes with a section on famous prayers and another of prayers by the famous.

This volume is not as comprehensive as *The Oxford Book of Prayer*, *The HarperCollins Book of Prayers*, or *The Doubleday Prayer Collection*, all of which have appeared within the last decade. Nor is it as full as Tony Castle's 1986 volume, *The New Book of Christian Prayer*. Still, for the assiduous browser there are real gems (Sir Walter Raleigh's poem written before his execution was a revelation), so it stands as a good addendum to those more capacious volumes. The Collins anthology also has the virtue of being user-friendly, having four different indices: of first lines; authors; sub-

ANNOUNCEMENT

William H. Shannon Chair in Catholic Studies

Nazareth College of Rochester is pleased to announce the Professors for the William H. Shannon Chair in Catholic Studies in its inaugural year:

Fall 2000:
Dr. Patrick O'Connell, Associate Professor, Department of English and Theology, Gannon University

Spring 2001:
Dr. Clarke Cochran, Professor, Department of Political Science, Texas Tech Univesity

APPLICATIONS INVITED

Nazareth College invites applications for a one-semester appointment in Spring 2002 or Fall 2002 to the William H. Shannon Chair in Catholic Studies, an endowed distinguished visiting professorship, established to assist in keeping alive and visible the Roman Catholic intellectual tradition upon which Nazareth College was founded.

Consideration will be given to candidates with recognized scholarship and teaching expertise in an area of the Catholic intellectual tradition: theology, biblical studies, spirituality, ethics, philosophy, history, literature, sciences, or the fine arts. Responsibilities: teaching one course and one seminar for undergraduates, and delivering a public lecture.

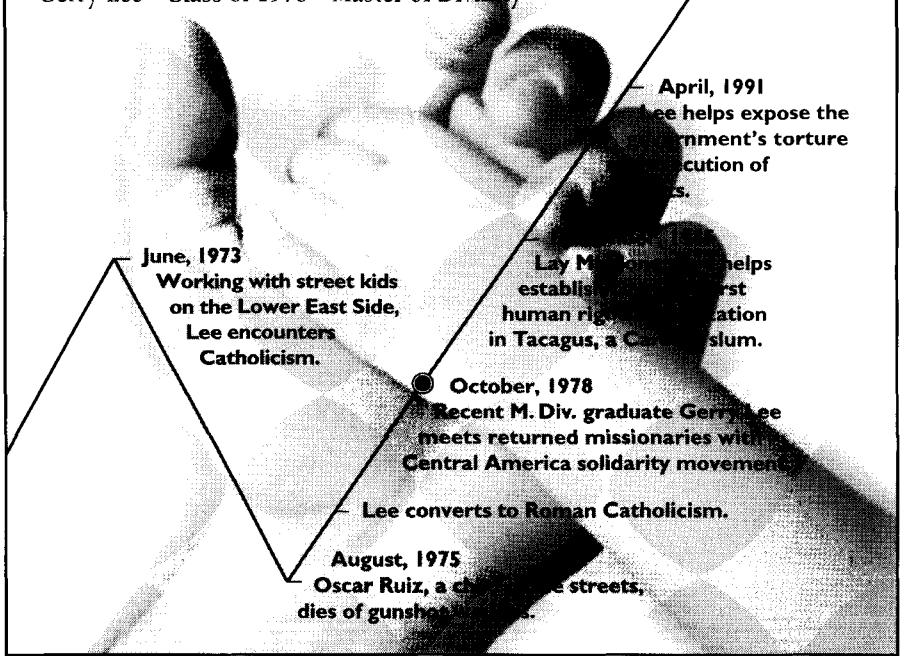
Send cover letter and c.v. by 12/1/00 to Dr. Monica Weis S.S.J.; Shannon Professor Search Committee; 4245 East Avenue, Rochester, NY 14618. (mrweis@naz.edu)
EOE/AA

Nazareth College

WESTON JESUIT School of Theology

A Course of Action

Gerry Lee • Class of 1978 • Master of Divinity



For information please write or call: Office of Admissions • 3 Phillips Place, Dept. WI
Cambridge, MA 02138-3495 • Telephone (617) 492-1960 • Fax (617) 492-5833

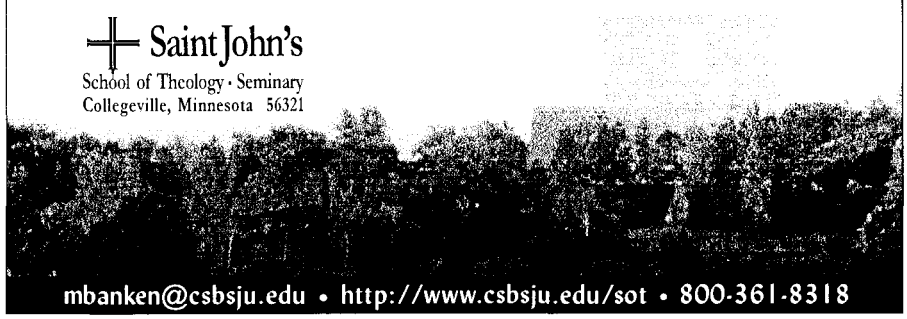
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Listen . . . with the ear of your heart" - Rule of Benedict, Prologue

MASTER OF ARTS IN THEOLOGY
MASTER OF ARTS IN LITURGICAL STUDIES
MASTER OF DIVINITY
MASTER OF ARTS IN PASTORAL MINISTRY
MASTER OF ARTS IN LITURGICAL MUSIC

Programs of academic excellence integrated with preparation for spiritual and pastoral leadership. Fellowships and full tuition scholarships available.

Saint John's
School of Theology · Seminary
Collegeville, Minnesota 56321



mbanken@csbsju.edu • http://www.csbsju.edu/sot • 800-361-8318

jects; and, best of all, scriptural sources.

The Liturgical Press is in the process of publishing all twelve volumes of the newly revised *Butler's Lives of the Saints*. Kathleen Jones was responsible for revising the June and December volumes. Based on her hagiographical work, she has put together a single volume, *Women Saints*, which contains forty biographical sketches of female saints from antiquity to the present. Jones divides her saints according to categories (visionaries, martyrs, collaborators, wives and mothers, penitents, outcasts, innovators, and missionaries) and gives us a generous sampling of both well- and lesser-known figures. In the latter category is the former Sudanese slave, Josephine Bakhita (died 1947) whose improbable story ends near Venice where she was a highly regarded religious, and also Blessed Anna Maria Taigi (died 1837), who raised a large family in the squalor of Rome while also, despite a surly and violent husband, serving as confidant to the Roman clerical world of her day.

Women Saints
Kathleen Jones
Orbis, $20, 310 pp.

Those interested in the more arcane hagiographical matters will enjoy the appendices to this readable volume. The first provides an intelligent discussion of the tradition of women living in male monasteries disguised as men. A second discusses the category of "invisible women," saints in their own right who have been overshadowed by their more famous husbands. The final appendix details the terrible experiences of Mary Ward, whose attempts to found an active community of women in the seventeenth century were met with clerical persecution. She died in 1644. Her institute was finally declared founded in 1877, but it was not until 1909 that she was acknowledged as foundress.

In 1978 the Jesuits finally granted her community their constitutions—something she had sought all during her life—333 years after her death. Mary Ward's cause for canonization is yet to go forward in Rome, but when it does one might like to see a new category of saint: a slow martyr at the hands of church authority. Another foundress, Australian Blessed Mary MacKillop (died 1909), whose biography is also in this volume, might well fit the same category.

Women Saints is highly selective in what it offers, but it should spur greater interest in the history of women in the church, which is all to the good. The reference section provides bibliographies of varied comprehensiveness, for further reading in both the categories and the individuals profiled. □

Lawrence S. Cunningham *teaches theology at the University of Notre Dame.*

CORRESPONDENCE

(Continued from page 4)

lead a life of interior chastity through prayer, group support, and chaste friendships (Courage handbook). There is not a word in our handbook about "becoming heterosexual."

At the same time, Courage may not deny the right of the individual to seek therapy to move as far away as possible from the homosexual condition which the church calls an "objective disorder."

But Courage does not force anyone to undergo any program of therapy. Such is an option, not an obligation. Courage also cautions individuals that such programs give no guarantee that one will recover his natural heterosexual inclinations.

As the director of Courage, I have never received a letter from any diocese in the United States banning Courage. Are Zeller and Father Liuzzi able to produce such a document? Actually, Courage has the explicit approval of the Pontifical Council for the Family: "This Pontifical Council for the Family supports the organization called Courage, which was founded by Father John Harvey, O.S.F.S., for helping homosexual persons to live in accordance with the laws of God and the teaching of his church."

(REV.) JOHN HARVEY, O.S.F.S.
New York, N.Y.

The author replies:

While researching "Dignity's Challenge," I had the pleasure of interviewing both Father Harvey and his colleague at Courage, Father James Lloyd. Both were very forthright and frank with me in discussing their work and their views on homosexuality.

If Father Harvey believes that I wrote that Courage offers reparative therapy, he has misread my article. I never make such a statement, nor do I have an opinion on that matter. I do state that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

some critics—such as Father Peter Liuzzi—believe that to be the case. They are entitled to their views.

Father Lloyd told me that Courage focuses on helping gay men and lesbians lead chaste lives and has a multistep program to aid them in that effort. It does not have anything comparable to Exodus, the much-publicized program of "reparative therapy" promoted by some on the Christian Right. At the same time, Father Lloyd said that many members of Courage desperately want to become heterosexuals and that Courage lends them its moral support. To be specific, it was Father Lloyd who said Courage supports those members who want to "grow into heterosexuality." Father Harvey himself writes above that reparative therapy "is an option" for gay men and lesbians.

Father Liuzzi counters by citing church teaching. The church believes that homosexuality is an inherent trait. In his view, to support gay men and lesbians who want to transform themselves into heterosexuals is to encourage a delusion.

I cannot say whether or not Father Harvey has ever received a letter from a U.S. diocese banning Courage. At the same time, Courage has no Los Angeles chapter and Father Liuzzi told me that Courage was banned in Los Angeles. As the lesbian and gay outreach director with the archdiocese there, he should know. SHAWN ZELLER

Slovenia & God

I would like to provide some statistical confirmation for Professor Robert Murray Davis's fine article on Slovenia ["Old Enmities Endure," August 11]. Between 1991 and 1998 (in two surveys of religion carried out by the International Social Survey Program), confidence in the church in Slovenia declined from 28 percent to 23 percent. This occurred during a striking, if largely invisible, religious revival among young people in Slovenia. Among those born since 1955 there has been a considerable increase in belief in a transcendental order—a personally concerned God, life after death, miracles, heaven. Belief in life after death has almost doubled. This change is part of the larger phenomenon of revival in virtually all of the former Socialist countries (Poland, Hungary, East Germany, the Czech Republic, Bulgaria, Latvia, Russia) and some Western European countries (Norway, Denmark, the Netherlands). In the former East Germany, belief in life after death tripled between the 1955 birth cohort and the 1980 birth cohort.

Irena Borowik and Grzegorz Babinski, in their collection of studies on the churches of Eastern Europe after the fall of socialism (*New Religious Phenomena in Central and Eastern Europe, 1997*), discovered the same situation as Davis found in Slovenia. The churches are concerned with protecting their monopolies, enhancing their political power, and extending control over their own people. The religious revival goes unnoticed. In times of crisis and opportunity, bishops, whether Orthodox or Catholic, don't do good things; they do the things they do well.

ANDREW GREELEY
Chicago, Ill.

Well covered

I think your August 11 issue has the most attractive cover design of any magazine I have seen for quite a while. The drawing of Pope John XXIII captures his humanity and insightful gaze. The sketch is simple and well drafted. The red-toned background sets off both the drawing and the words, and I love the angled "No! No! Pio Nono" in purple at the top. I hope you get a big, fat prize for this one! GERI ETHEN
Portland, Oreg.

A cornucopia

Congratulations on the August 11 issue! For this thirty-year *Commonweal* reader, it was one of the best ever: the letters skewering Duffy's inadequate review of *Papal Sin* (great to see it on the *New York Times* bestseller list); the editorial calling the beatification of Pio Nono what it seems to be: a cynical ploy by the Vatican to minimize the effects of the beatification of John XXIII (a friend of mine, visiting the tomb of Pio Nono, asked the security guard whether anyone comes to lay flowers on the tomb: "Not one in the ten years I have been here," was his reply). I usually don't cry when reading *Commonweal* articles, but Father Komonchak's piece on John XXIII provoked that reaction (any of your readers who have not yet read Peter Hebblethwaite's masterful biography of Roncalli are advised to do so). Then there was Egan's nuanced review of *The Changing Face of the Priesthood*, and Red Smith to top it all! A veritable cornucopia! Thanks!

PATRICK CONNOR, S.V.D.
Bordentown, N.J.

CLASSIFIED

RATES: $1.10 per word; 12-word minimum. Discounts 5 percent, 3 times; 10 percent, 6 times; 15 percent, 12 times. Advance payment required. Discounts and monthly billing available for repeat advertisers. For additional information call 212-662-4200 or write COMMONWEAL, 475 Riverside Dr., Rm. 405, New York, NY 10115.

Manuscripts Wanted

BECOME A PUBLISHED AUTHOR. Quality subsidy publisher accepting manuscripts. 1-800-695-9599.

Director of Development

Cristo Rey Jesuit High School seeks an experienced professional to serve as Director of Development. The school was founded in 1996 to provide a Jesuit-Catholic, college preparatory education to young Latinos from the Pilsen/Little Village neighborhood of Chicago. Cristo Rey has an innovative work-study program through which students earn most of their tuition, and the school offers a dual language curriculum. A Bachelor's Degree, minimum of three years of prior Development experience, and excellent writing and communications skills are required. Familiarity with Jesuit-Catholic ideals, a marked desire to support the Latino community, some knowledge of Spanish, and an ability to work as part of a team are critical characteristics that we seek. Salary is contingent on experience. Please forward a résumé to John Foley, S.J., Cristo Rey, 1852 West 22nd Place, Chicago, IL, 60608. You may also fax a résumé to Father Foley's attention at (773) 890-6801 or e-mail it to jfoley@cristorey.net.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ANNOUNCING COMMONWEAL'S

$2,000 Prize Essay Contest for Younger Writers

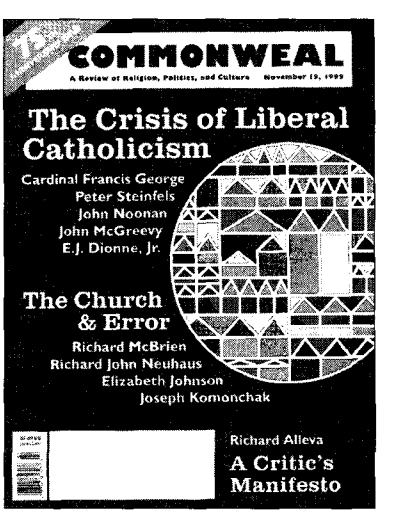
"Being Catholic in Contemporary America"

Commonweal magazine offers a prize of $2,000 for the best 3,000-word essay on the general subject "Being Catholic in Contemporary America." What are the tensions and the opportunities entailed in being a Catholic in America? How does the church help or hinder you in integrating your faith with your culture, politics, imagination? The winning essay will be published in *Commonweal*. The contest is open to Catholics, 27 years old and under. Here's how to enter:

- All entries must be submitted by January 31, 2001 to "Essay Contest," *Commonweal*, 475 Riverside Drive, Room 405, New York, NY 10115.
- The winner will be announced and the $2,000 prize awarded on May 1, 2001. The winning essay will be published in the September 14, 2001 issue.
- All entries must be typed, double-spaced, on single sides of standard-size paper. Enclose a computer disc copy or send a copy of the essay to commonweal@msn.com.
- Entries will not be returned.
- *Commonweal* may request for publication, at its usual rates of payment, essays submitted in this contest that are not awarded the prize.

Since 1924, *Commonweal* has exposed readers to theological currents on religious freedom, the role of the laity, and liturgical reform, and has provided insightful, balanced discussions of controversial topics such as abortion, euthanasia, health-care rationing, military interventions, and the future of Catholic higher education.

Commonweal: a biweekly review of public affairs, religion, literature, arts, and the media.



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE 'BOLILLO'

George Dardess

Six A.M. of a July morning in an onion field in Wayne County, New York. (Wayne County adjoins Lake Ontario, between Syracuse and Rochester.) The six of us had just parked our cars at the field's edge. Mist was rising from the wooded areas surrounding the field. The sky was overcast—thankfully, for the weather had been hot and humid.

There was a discussion about *guantes*, gloves. I'd brought some canvas ones, but they were the wrong type. What were needed for weed pulling in wet grass were the yellow rubber ones. Tirso spoke briefly to Lázaro, then one handed me his left glove, the other his right one. But wouldn't they be lacking a glove? They grinned. "Doesn't matter," said one. "He's left-handed, I'm right-handed." We set off to where they'd left off weeding the previous day.

The fact that Tirso and Lázaro, economic refugees from Mexico, had included me, the *gringo*, indicated an unusual openness and attentiveness. Here illegally, how could they not view me, the *bolillo* (their preferred term; *bolillo* is a type of very white Mexican bread) with suspicion and resentment? All they and the other field workers knew of me was based on a brief encounter a few days earlier. As part of a "field study" requirement for the diaconate in the Diocese of Rochester, I had been touring farmworker encampments with my mentors, Padre Jesús Flores and Sister Lucila Romero. We were looking for an *equipo* (group) that might be interested in my leading a mini-*misión* among them. I would do Bible study, teach some English, and encourage the men, most of them far from home and facing daily indignities as *indocumentados* (people without papers). The mini-*misión* would begin with Sunday Mass followed by a procession, and would culminate a week later with Mass at the encampment.

Padre and Sister explained this to the men as we sat in their trailer, sipping soda. Then all eyes turned to me. What did I have to say for myself? Instantly, I became conscious of how out of place I was, my imperfect Spanish, the physical and cultural disparities. A social disaster was in the making. I prayed for inspiration and said that the mini-*misión* would concentrate on the *semillas del Reino de Dios* (the seeds of the Reign of God, mentioned in Matthew 13). We would encourage the seeds' growth in ourselves and in one another. But first I wanted to work with the men, since I needed to share in their lives if I was going to share in their prayers. It was not a great speech, but it was enough. After that day I felt that our differences were transformed, that they motivated us in concrete ways to affirm one another's reality in Christ.

The rubber gloves, for example. They were more than symbols of generosity and attentiveness. They were sacramental. They anticipated the sharing of the eucharistic meal. By becoming partners in the mini-*misión*, we were asking that each detail of our lives be changed into signs of the kingdom where we could stand as true equals.

A more concrete approximation of the eucharistic meal was offered in the field at midday. We had spent the morning weeding, moving up and down the rows, gabbing and singing. Toward noon, Félix asked me if pizza was an American food. I wasn't clear about the point of his question, but said, yes, and that I'd even heard Italians seldom ate it. The answer seemed to satisfy him. The men quickly pooled their money and asked me to accompany Cornelio to buy pizza for lunch. No, I couldn't help pay. It was their treat.

I didn't understand the sacrifice this represented until later. The men ate the pizza to provide me with food I'd be comfortable with; the money—two or three dollars apiece—represented half a day's wage in Mexico; and the length of the lunch break—an hour by the time we'd finished the last slice—got them in trouble with the owner of the field. Yet none of them resented the sacrifice.

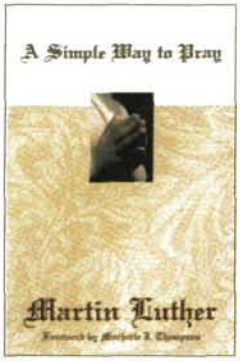
In the early afternoon, the clouds broke and the sun blazed. Unaccustomed to the heat, the stoop labor, and the farmer's failure to provide drinking water, I got lightheaded. What would happen to these vulnerable people, I wondered, if this *bolillo* should drop dead among them? But there was to be no melodramatic collapse. I simply quit early, before the end of the men's twelve-hour day. Don José, a member of the *equipo*, summed up the situation. In the morning I had told about a hike to the top of the Aztec Pyramid of the Sun at Teotihuacán with my wife and a Mexican friend. The friend had pretended to cut out my *bolillo* heart and replace it with a Mexican heart. "Jorge," Don José joked, "in the morning you had the heart of a Mexican; but in the afternoon you had the heart of a *bolillo* again."

When I began pondering how to open the mini-*misión*, I thought of my day in the fields. Wasn't there something to help me illustrate the theme of "the seeds of the kingdom"? Suddenly inspired, I poked under our kitchen sink until I found what I was looking for. When I addressed the mini-*misión*, I told the *equipo* how they had taught me about the *semillas del Reino*. Then I pulled out a pair of yellow gloves and held up a pizza box. The men smiled. They knew exactly what I was talking about. Sometimes it is the humblest objects, and the most unlikely situations, that make us aware of the love that surrounds us. "They are seeds you planted for me," I told them; "seeds you planted for yourselves and for the whole church." □

George Dardess *lives and teaches in Rochester, New York.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

New from WESTMINSTER JOHN KNOX PRESS *and* GENEVA PRESS

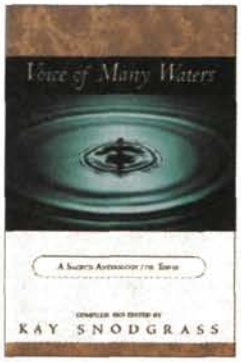


A SIMPLE WAY TO PRAY

Martin Luther
Foreword by Marjorie J. Thompson

Considered a devotional classic, this work by one of the key instigators of the Protestant Reformation speaks directly and powerfully to the vital need for the discipline of prayer for today's Christian.

ISBN: 0-664-22273-0
Hardcover • $9.95 (Canada $15.00)
(Westminster John Knox Press)



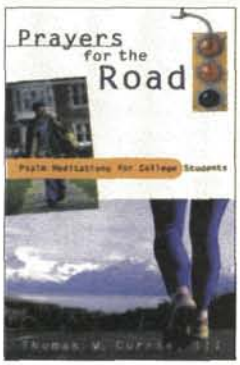
VOICE OF MANY WATERS

A Sacred Anthology for Today

Kay Snodgrass, editor

A delightful collection of poems and short inspirational essays illustrated with original art and photographs. These devotional readings are arranged thematically in broad categories and include such well-known contributors as Frederick Buechner, John Purdy, and Sara Covin Juengst.

ISBN 0-664-50111-7
Paper • $14.95 (Canada $22.50)
(Geneva Press)



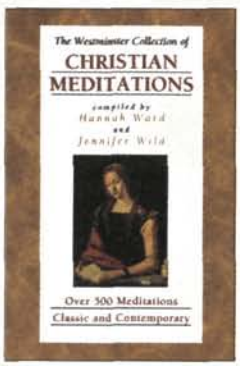
PRAYERS FOR THE ROAD

Psalm Meditations for College Students

Thomas W. Currie III

Clearly written and easy to use for daily devotions, these spiritual meditations will be inspirational for all college students. The NRSV text of each chosen Psalm is included, and a brief prayer follows each meditation. Blank pages that can be used for journaling are provided.

ISBN: 0-664-50129-X
Paper • $12.95 (Canada $19.50)
(Geneva Press)



THE WESTMINSTER COLLECTION OF CHRISTIAN MEDITATIONS

Compiled by Hannah Ward and Jennifer Wild

This new anthology of classic and contemporary Christian meditations is a rich and diverse collection that offers inspiration for any occasion. It is a book that people from all walks of life and religious and spiritual persuasions will find challenging, encouraging, and helpful in times of need.

ISBN 0-664-22270-6
Hardcover • $29.95 (Canada $45.00)
(Westminster John Knox Press)

FAMILY ADVENT CALENDAR

Tracey Dahle Carrier, illustrator

Advent is a season of excitement and expectation—a season when the hopes and joys of children everywhere inspire us to hear anew the thrilling story of the birth of the Messiah. To young wondering eyes numbered windows open to reveal the sights, the symbols and the Bible verses associated with the coming of Jesus at Christmas.

ISBN 0-664-50171-1 • Cardboard with die cut inserts • 18 3/4" x 12 23/32" • $5.95 (Canada $9.00)
(Geneva Press)

COMING *in* NOVEMBER

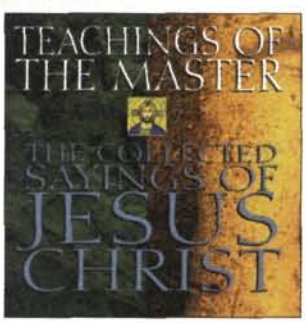
TEACHINGS OF THE MASTER

The Collected Sayings of Jesus Christ

Compiled by Philip Law

This fresh arrangement presents Christ's teachings alongside some of the world's most striking and beautiful religious art, drawn from as far afield as India, Japan, and South America. This fully illustrated, beautifully designed book will be a welcome gift for many occasions.

ISBN 0-664-22282-X • Hardcover • $15.95 (Canada $24.00)
(Westminster John Knox Press)



WESTMINSTER JOHN KNOX PRESS

At your bookstore, your Cokesbury bookstore or
Call: (800) 227-2872 • Fax: (800) 541-5113
E-mail: wjk@pcusa.org • Web site: www.wjk.org

GENEVA

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED